The HERMENEUTICS *of the* BIBLICAL WRITERS

LEARNING TO INTERPRET SCRIPTURE FROM THE PROPHETS AND APOSTLES

ABNER CHOU

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“Abner Chou undertakes the bold and dynamic challenge of understanding and embracing the interpretive perspective of the biblical authors. Join him in the venture. See with new eyes. Understand the Bible. Have it change your life.”

—Jim Hamilton
Professor of Biblical Theology, The Southern Baptist Theological Seminary

“This book is a remarkable work on every level. Dr. Chou has a grasp of the sanctified science of hermeneutics, where he has learned from the biblical writers themselves—the prophets of the Old Testament and the apostles of the New Testament. By comprehensive knowledge of the details that yield the true interpretation of biblical texts from Genesis to Revelation; by clear grasp of the progressive nature of divine revelation; by masterful insight into the flow of redemptive history and biblical theology, Chou provides a new clarity on the unity and continuity of prophetic and apostolic hermeneutics, thus showing lucidly that the New Testament writers used the Old Testament contextually “per its original authorial intent.”

This work, however, is not only hermeneutical method stated. It is hermeneutics applied. To show the power of accurate hermeneutics, Chou applies them to the most difficult texts in which the New Testament writers use the Old Testament.

This book will prove to be a rare treasure not only to theologians, but to expositors who face the hard challenges that seem to betray a unified hermeneutic. Dr. Chou, dismissing simplistic solutions as inadequate because they lead to misinterpretation, presents strong arguments for the more complex approach of intertextuality that yields the true interpretation to the diligent student of Scripture. This is a book that should be in the hands of every Christian who takes God’s Word seriously.”

—John MacArthur
Pastor, Grace Community Church

“A perpetual conversation among biblical scholars concerns Scripture’s use of Scripture, both the New Testament’s use of the Old Testament and the Old Testament’s use of the Old Testament. Though essays and books reveal differing, even competing, explanations of Scripture’s use of Scripture, something of a rapprochement among diverse schools of thought seems to be emerging. Abner Chou’s contribution to this conversation reflects this as he engages leading evangelical scholars and finds wide swaths of agreement with them as both they and he take the Scriptures seriously. Whether Chou’s explanations of how the Bible’s writers use earlier Scriptures convinces readers to embrace his understanding of difficult texts, his most central thesis ought to convince readers. For Chou, taking Scripture seriously includes being able to trace and reproduce how the Old Testament prophets and the New Testament apostles and prophets used the Scriptures that existed prior to their own times. Our proper use of Scripture stands in continuity with how Scripture’s writers used Scripture.”

—Ardel B. Caneday
Professor of New Testament & Greek, University of Northwestern

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Kregel Academic

The Hermeneutics of the Biblical Writers: Learning to Interpret Scripture from the Prophets and Apostles
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To two Williams in my life:
William Varner
and
William Barrick

These two men inspired and nurtured my journey in studying how the prophets and apostles studied God's Word. Their teaching has had a profound influence on my life, as they not only taught me the Scriptures but also showed me how to live them.

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PREFACE

What would cause a college student to stay in his dorm room for all of spring break, eating nothing but ramen and popcorn? For me, it was the discovery of the New Testament's use of the Old and all the implications it brought forth. I was taking a class in advanced hermeneutics at The Master's University when I began to read about the complexities of how the apostles read the Old Testament. Concepts like corporate solidarity, authorial intent, redemptive history, echoes, and allusions showed me the profound depth and complexity of God's Word. I also knew of the challenges. People accused the apostles of being strange in how they interpreted the Old Testament. All of that began one of my missions in life: to investigate this matter thoroughly and (hopefully) vindicate the biblical writers. So, I stayed in my dorm room and read all spring break. That began a journey where I ended up obtaining masters degrees and a doctorate in this area.

A little over a decade from my undergraduate days, I have the privilege of writing in a book what I have learned. The result of this is an effort that goes far beyond myself and I have many to thank. The teacher of the advanced hermeneutics class, Dr. William Varner, was the one who launched my thinking in this area and nurtured me all the way through. I am incredibly grateful to the Lord for him. Another William, Dr. William Barrick, picked up the baton and shaped my thinking as well. Both of them have served as a model of faithful biblical scholarship in the context of a faithful ministry to the Lord. Again, I am immensely grateful to God for their labor of love on my behalf. Even before writing a word on a page, many were already involved in my life to prepare me for this moment.

I am not the best writer, and that really is an understatement. Thus, for me to write a book demands an entire network of support. Foremost is my family. They bore with me patiently through good days and bad. They gave me hugs during the toughest times of writing. When your children understand the editing process by age six, you know they have gone

through a lot! So thank you, Nehemiah, Naomi, and Meital for your encouragement. Even our youngest, Hannah, only two months old, participated. I will not forget those nights while I held her while editing the manuscript. She may not remember this time but it will be a precious memory to me. Moreover, my wife, Johanna, played the most instrumental role in all of this. She encouraged, strengthened, cared, listened, and prayed for me. She read and responded to my chapters. Her work in so many ways was crucial to this book, and so I want to honor her for it as well. I am truly blessed, and the book you hold in your hands is a demonstration of that.

I also want to thank The Master's University faculty and staff for their help in this matter. Not only did two administrative assistants (Amy Kidder and Megan Low) lend me their immense help, but other faculty had to endure my tireless discussions about what I was writing. I also want to thank my research assistant, Chris Williams, whose help was invaluable in the research and editing process. Special thanks also goes to Peter Goeman, who also gave me insightful and encouraging comments on my manuscript. I always chuckle that even social media provided assistance. As with other writing projects, a Facebook group, Nerdy Language Majors, gave me valuable feedback, affirmation, and encouragement. Finally, the Lord used the students of the college to strengthen me. Not only were they patient with me but they also supported me. Notes, letters, energy drinks, and emails all came to my office in a moving display of the caring community I have at my "workplace." My labor is primarily for these students, whom I desire to know the Word of God and the God of the Word deeply and to live for him fully.

Along that line: As you read this book, if your appreciation for God's Word grows . . . if you are increasingly impressed with its unity and complexity . . . if your hunger to know it increases . . . if you become better aware of how to study it, then I have done my job. My prayer is that God would establish the work of my hands to that end (Ps. 90:17).

ABBREVIATIONS

ABD	*The Anchor Bible Dictionary*, 6 vols. Edited by David Noel Freedman. New York: Doubleday, 1992.
ANE	Ancient Near East
AOTC	Apollos Old Testament Commentary
BBR	*Bulletin for Biblical Research*
BDAG	Walter Bauer, Frederick W. Danker, W. F. Arndt, and F. W. Gingrich. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.
BECNT	Baker Exegetical Commentary on the New Testament
BibSac	*Bibliotheca Sacra*
CBQ	*Catholic Biblical Quarterly*
CBR	*Currents in Biblical Research*
EBC	*Expositor's Bible Commentary*. 12 vols. Edited by Frank Gaebelein. Grand Rapids: Zondervan, 1992.
EEC	Evangelical Exegetical Commentary
GKC	Wilhelm Gesenius, E. Kautzsch, and A. Cowley. *Gesenius' Hebrew Grammar*. Oxford: Clarendon Press, 1910.
GTJ	*Grace Theological Journal*
HALOT	Ludwig Köhler, Walter Baumgartner, M. E. J. Richardson, Johann Jakob Stamm. *The Hebrew Aramaic Lexicon of the Old Testament*. 2 vols. Leiden: Brill, 2000.
Heb.	Hebrew (verse)
HTR	*Harvard Theological Review*
IBHS	Bruce K. Waltke, and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.
IBS	*Irish Biblical Studies*
ICC	International Critical Commentary
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JPSTC	JPS Torah Commentary
JSNTSup	Journal for the Study of the New Testament Supplement
JSOT	*Journal for the Study of the Old Testament*
LXX	Septuagint
MSJ	*Master's Seminary Journal*
MT	Masoretic Text
NAC	New American Commentary

NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIDOTTE	*New International Dictionary of Old Testament Theology and Exegesis*. 5 vols. Edited by Willem VanGemeren. Grand Rapids: Zondervan, 1997.
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
NSBT	New Studies in Biblical Theology
NTS	*New Testament Studies*
OTL	Old Testament Library
PNTC	Pillar New Testament Commentary
RB	*Revue Biblique*
SBJT	*Southern Baptist Journal of Theology*
STJ	*Scottish Journal of Theology*
TLOT	*Theological Lexicon of the Old Testament*. 3 vols. Edited by Ernst Jenni and Claus Westermann. Translated by Mark Biddle. Peabody, MA: Hendrickson, 1997.
TOTC	Tyndale Old Testament Commentary
TynBul	*Tyndale Bulletin*
VT	*Vetus Testamentum*
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*

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THE QUEST FOR AUTHORIAL LOGIC

> Even when there is use of the Old Testament with no apparent interest in prophetic fulfillment, there appears to be a redemptive-historical rationale at work behind the scenes.—G. K. Beale[1]

We may encounter the subject of hermeneutics in seminary, college, or a class at church. In the classroom, we learn hermeneutics deals with the essential principles by which we accurately understand the Scriptures.[2] However, the topic is not just some academic subject. Its importance extends far beyond the classroom. Knowing God's Word is foundational for godly living (Ps. 1:2; 119:11; 2 Tim. 3:16–17; 2 Peter 1:3). Our thinking about hermeneutics does not just stay in the realm of academia but ultimately shapes how we live and whether or not we please God. What is at stake when we study hermeneutics? Simply put, it is our entire Christian life and ministry. Hermeneutics is not a negotiable issue; it is essential for the Christian walk. God puts a premium on "getting it right" (Neh. 8:8; 2 Tim. 2:15) and condemns those who twist the Scripture (2 Peter 3:16).

WHAT IS TRULY CHRISTIAN HERMENEUTICS?

So what comprises a "good hermeneutic?"[3] We may be familiar with the terms "literal-grammatical-historical" hermeneutics or the notion of seeking the "author's intent" as opposed to our own meaning. The Scripture teaches that the Holy Spirit moved men to write his Word such that their words are the very message of God (2 Peter 1:20–21). Traditionally, we believe we ought to understand the ideas the (dual) author intended through the normal rules of language and the facts of history.[4] This formulates the basis by

which we evaluate right and wrong understandings of Scripture. Accuracy occurs when our reading of a text matches the (dual) author's ideas, and misinterpretation occurs when we misconstrue that intent. This demands examination of historical background, context, grammar, and individual words.[5]

Conversely, how do we know our traditional definitions are correct? Several major works have philosophically defended the principles of literal-grammatical-historical hermeneutics. They show we are morally bound to understand the Scripture in light of God's intention.[6] They make this case based upon linguistics, the nature of communication, and speech-act theory.[7] These books rebut the postmodern frameworks of text-centered hermeneutics or reader response, which state any possible notion within the text or whatever the reader sees comprise legitimate meaning.[8]

The philosophical approach is useful to engage these ideas. Nevertheless, hermeneutical philosophy still rests upon our theology which is based upon our understanding of Scripture.[9] Thus, in the end, the Bible becomes foundational for our hermeneutic. That is fitting since the Scripture speaks to the subject. God demands accurate interpretation of his Word (e.g., Acts 17:11; 1 Tim. 4:13–15; 2 Tim. 2:15; 1 Peter 2:2). The Bible is concerned about hermeneutics.

So we ultimately should go back to the Bible to learn how to study it.[10] Such an approach is not novel. In fact, evangelicals have traditionally used the doctrines of inspiration, inerrancy, and illumination to ground their understanding of hermeneutics. Reymond states, "the Scripture's doctrine of Scripture, espousing its own revelatory and inspired character, binds us to the grammatical/historical method of exegesis."[11] Similarly, Zuck comments that in light of the human aspect of inspiration, "Each biblical writing—that is, each word, sentence, and book—was recorded in a written language and followed normal, grammatical meanings, including figurative language."[12] The list of this type of argumentation goes on.[13] Evangelicals have rightly stressed that biblical hermeneutics ultimately come from the Bible. God sets the rules for how his Word ought to be understood and that should comprise a "Christian hermeneutic."

However, in the process of formulating our hermeneutic from the Scripture, we run into a significant problem. It begins with the question of how our "Christian hermeneutic" precisely operates. We may know the principles and convictions, but how does that play out when we approach a

text? We can put together all the word studies, historical backgrounds, and grammar but how does that actually produce the author's intent or meaning? Moreover, how do we connect our interpretation of our text with theology? How do we know which principle to draw from a text? How do we know whether an author intended a certain theological idea or not? What should we learn from the stories of Scripture? Is the point of David and Goliath that we can slay our own giants? If not, what is the real idea of that text and how do we know? We encounter a similar conundrum when we ask how to preach or teach Christ from the Old Testament. Should we read Christ into every text even if he is not in view in the original context? Once again, what is the bridge between what the text says and the theology it conveys? These questions show we not only seek to learn from the Scripture hermeneutical principles but also hermeneutical practice (i.e., how to apply those principles in our study of Scripture).

The Bible provides an answer to those questions as well. Conversely, this is where the problem arises. The way the biblical writers used the Scriptures may be a little more "troubling," particularly when we look at the New Testament's use of the Old. The apostles seem to read the Old Testament "creatively." For example, Paul seems to believe the rock in Israel's wilderness wanderings was Christ, when the Old Testament makes no mention of this (1 Cor. 10:4).[14] Matthew applies an Old Testament text to the Messiah, even though it was originally about Israel (Hos. 11:1 in Matt. 2:15).[15] That same gospel writer later claims Jeremiah prophesied about Judas, even though the quotation comes from Zechariah (Zech. 11:13, in Matt. 27:9).[16] Paul uses an Old Testament text, which says that people are cursed for *not keeping* the law, to condemn those who actually *keep* the law (Gal. 3:10; cf. Deut. 27:26). Peter cites Psalm 109:8 to argue that the church should elect a new apostle to take Judas' place, when that psalm does not refer to Judas at all (Acts 1:20). In each of these instances, the apostles seem to ignore the original context of the Old Testament. These examples are just a minute sample of the problems within the New Testament's use of the Old.[17] Do they indicate there is something more than a literal-grammatical-historical hermeneutic for our hermeneutic to be truly "Christian"?

ASKING THE RIGHT QUESTION

Thus, our desire to have a biblical hermeneutic has led us into quite a dilemma. Ironically, by studying the Bible to learn how to avoid misinterpretation, we seem to run into it. Should we do as the apostles say but not as they do?[18]

We are not the first to go down this path. Scholars have wrestled with this question and have come up with a variety of solutions. Some argue since the apostles were inspired, we do not have the ability to repeat their hermeneutical methods.[19] Others maintain the apostles had a new hermeneutic, which warrants a certain degree of freedom to reinterpret the Bible.[20] They argue the New Testament writers illustrate we need to read the Scriptures in new ways and that such spiritualization and allegorization is a truly "Christian hermeneutic." Still others contend the apostles upheld the context of the Old Testament. They claim that if we examine the Old Testament further, this would be clear to us.[21] Though there are various views, everyone agrees hermeneutical discussions inevitably arrive at the New Testament's use of the Old.[22] The way the biblical writers used the Bible is the *crux interpretum* in fully answering how we have a Christian/biblical hermeneutic. It is an issue we cannot ignore.[23] How can we genuinely claim to have a hermeneutic based upon the Scripture which ignores the Scriptures where the biblical writers interpreted previous revelation? A hermeneutic that does not take all Scripture into account is not a biblical hermeneutic.

Silva highlights even greater dangers in disregarding this matter:

> If we refuse to pattern our exegesis after that of the apostles, we are in practice denying the authoritative character of their scriptural interpretation—and to do so is to strike at the very heart of the Christian faith.[24]

Accordingly, if we really want a hermeneutic based upon all of God's Word, we must deal with this issue. The matter of the New Testament's use of the Old is not just an erudite academic discussion. Rather, it is at the core of who we are as interpreters of the Scripture. Do we learn how to understand Scripture from its writers or is there some reason why their hermeneutic is different than our own?

Responding to this issue is easier said than done. It involves a whole host of other matters including (but not limited to) textual criticism, literary theory (e.g., intertextuality, echoes),[25] and the Greek translation of the Old Testament.[26] It also includes historical backgrounds, in particular, the

hermeneutical methodology of the apostles' contemporaries and second temple Jewish literature.[27] Having all that in mind, one can proceed to do an exegetical analysis of both Old Testament and New Testament texts. The interpreter must understand the contexts of both texts and figure out how they precisely interact. On top of that, the exegete must think through a wide range of interpretative options,[28] biblical theological implications,[29] as well as systematic theological concerns.[30] Dealing with all of these issues is dizzying. The New Testament's use of the Old is a complex puzzle to be sure.

However, while all the matters above carry great importance, they can sidetrack us from the matter at hand. More information does not always bring more clarity (cf. Eccl. 12:12). Rather, we need to ask the right question to obtain a useful answer. Beale's quote at the beginning of this chapter points us back to such a fundamental question: *What was the author thinking?* How did he reach his conclusion?[31] That is the question we need to ask. All of the factors above revolve around that issue. Even more, this is the heart of the topic of the "New Testament's *use* of the Old." The very word *use* refers to the way the apostles thought about and applied the Old Testament.[32] Thus, the author's logic is the essential matter.

A variety of scholars have affirmed this assertion.[33] Discussing this matter from the vantage point of biblical theology, Hamilton states:

> The biblical authors used biblical theology to interpret the Scriptures available to them and the events they experienced. For the believing community, the goal of biblical theology is simply to learn the practice of interpretation from the biblical authors so that we can interpret the Bible and life in this world the way they did.[34]

On the literary level, Hays also acknowledges the author's rationale is the key question. He also acknowledges very little has been done to elucidate this idea:

> Even those studies concerned with theological issues have little to say about Paul as interpreter of Scripture. This is a regrettable state of affairs, because the question of how Paul read Scripture is of great importance for grasping the logic and purpose of his arguments. Is there some method or hermeneutic that can account for Paul's exegesis?[35]

Hays' quote calls on us to ask and answer the issue of the author's logic, which he observes we have often failed to do. Before we can call the apostles odd, reject their hermeneutic, or accept their hermeneutic, we need

to understand what they actually did. Only then can we see if we should do as they do or as they say or, as I will argue, both.

THE QUEST FOR AUTHORIAL LOGIC

Asking the question of the author's rationale leads us to what I would like to term "the quest for authorial logic." Beale's quote at the opening of the chapter unveils this before us. In addressing what the apostles thought, he notes a "redemptive-historical rationale" working in the background. The quest for authorial logic concerns bringing the biblical writers' logic that is in the background to the foreground. It is our search to understand the underlying methodology and reasoning that guides their reading of Scripture. This quest is far from new or revolutionary.[36] Even so, it is helpful to create a clear niche for this type of study, which is at the heart of the New Testament's use of the Old.

We should further articulate the nature of this endeavor. One may begin discussing the author's rationale by describing *what* the apostles thought. Some have described what the biblical writers thought about a variety of Old Testament passages or a variety of theological topics.[37] Others talk about what the apostles thought relative to their interpretative presuppositions.[38] These observations are important and the questions of "what" are vital. It is difficult to evaluate the logic of apostolic hermeneutics if we have not determined what they thought, or the key presuppositions involved in their conclusions.

However, the quest for authorial logic deals with more than this. Scholars want to know *how* the biblical writers derived their presuppositions, how they chose to use that presupposition with a given passage, and even how they chose to use a particular text in their argument.[39] For instance, why did Matthew use Hosea 11:1 to prove his point when he could have equally cited Exodus 4:23 which has similar language? What makes Hosea 11:1 a better choice than another passage for Matthew's purpose? These questions are important, and to brush them off is to tacitly admit that the apostles are random. We need to think through these issues.

Consequently, this shows the quest for authorial logic should not just answer a "what" question but also the "how" question. This is a quest to know how or the process by which the biblical writers interpreted a text,

derived presuppositions, associated them with certain texts, and came up with their assertions. This book intends to begin to answer the "how question" in regards to the New Testament's use of the Old.

AN INITIAL SUGGESTION: THE EXISTENCE OF THE PROPHETIC HERMENEUTIC

While it may appear completely counterintuitive, I suggest an investigation of the apostles' use of the Old Testament begins in the Old Testament itself. One can certainly see why one might begin in the New Testament in dealing with the New Testament's use of the Old. Since we are figuring out how the apostles used antecedent revelation, it is reasonable to pay attention to their claims, methods, and presuppositions. Nonetheless, we will inevitably end up in the Old Testament because the apostles point us in that direction. The apostles deal with prior revelation and so to grasp what they meant and thought, we need to understand the source. I suggest greater attention on the Old Testament may help us unlock the thoughts of the apostles.

This inkling is not without merit. Accepted methodology requires an investigation of the Old Testament.[40] Scholars advise us to take heed of the interconnectedness and complexity of that part of the Bible.[41] They frequently appeal to the idea observed by C. H. Dodd that quotations made by the New Testament writers actually point to entire contexts in the Old Testament.[42] Based upon this, those investigating the New Testament's use of the Old pay attention to how a reference to the Old Testament provides a window into bigger theological ideas and themes. Those concepts—including corporate solidarity, exile, and God's plan—can often help explain how the apostles were thinking.[43] Scholars acknowledge the Old Testament contributes to our understanding of the apostles.

We can take these observations a step further in our discussion of authorial logic. I propose the interconnectedness and intricacy of the Old Testament reveals something deeper about the prophets themselves: They had their own hermeneutic. Those familiar with the New Testament's use of the Old often refer to the "apostolic hermeneutic," a term discussing the New Testaments writers' interpretative methodology. Perhaps an Old Testament counterpart exists. One factor that supports this is how scholars have recognized the reality of *intertextuality* in the Old Testament. The

word “intertextuality” is a key term in this book and, for my purposes, discusses how the biblical writers allude to other parts of Scripture. It specifically refers to how the inspired authors expounded upon previous revelation in their own writings.[44] Such activity in the Old Testament argues for the existence of a “prophetic hermeneutic.” The Old Testament writers themselves were exegetes and theologians who understood and correlated their texts with previous revelation. This formed intentional “networks of texts” in the first canon.

In light of these correlations, the observation of Dodd gains even greater traction. Individual Old Testament texts are windows into larger contexts because they are *intentionally* part of a series of passages the prophets have woven together.[45] The apostles thought through certain passages with certain biblical theological ideas because the prophets had already made those associations. The Old Testament writers derived certain concepts from their careful exegesis of prior revelation and integrated those concepts into their own writings. These become the presuppositions and backbone of the apostolic rationale.

Thus, the apostles are not arbitrary; their thoughts and assumptions are directly tied to interconnected Old Testament texts woven together by the prophets. *However, if this is true, then the apostles follow the prophetic hermeneutic and logic*. The continuity between prophetic and apostolic hermeneutics provides the *modus operandi* of the apostolic rationale. While we may be tempted to look at the apostolic hermeneutic, the key to the authorial logic of the New Testament may very well be in the prophetic hermeneutic.

THESIS: CONTINUITY OF PROPHETIC, APOSTOLIC, AND CHRISTIAN HERMENEUTICS

Let us not lose sight of the original issue. I have argued hermeneutics is important for our Christian life. That causes us to ask what is a truly Christian hermeneutic. We need to figure out the convictions the Bible requires us to have when approaching it, and how to apply those principles to bridge exegesis and theology. Within that, we need to understand how the apostles and prophets are thinking and how that resolves the tension

between what the Bible prescribes hermeneutically and what its writers practice.

I contend the answer to these matters revolves around the following statement: The prophetic hermeneutic continues into the apostolic hermeneutic, which is the Christian hermeneutic. We can learn how to study the sacred text from what the biblical writers instructed us to do as well as from seeing them use Scripture, provided we understand what they were doing.

This is where the quest for authorial logic plays an essential role in the discussion. Grasping the biblical writers' rationale helps us to see they were not hermeneutical hypocrites. Instead, they practiced what they preached with immense precision and thereby laid out for us how to read Scripture better. The way they read is the way they wrote and the way we should read them. By this, their hermeneutic is our hermeneutic.

The rest of the book builds a case that we can and should learn from the master interpreters of Scripture, the very writers themselves. Consequently, each chapter will answer how the biblical authors were interpreting and reasoning as well as how that shapes our hermeneutical practice. (I will, though, answer the latter question more thoroughly at the end of the book.)

With this in mind, the next chapter begins our quest for authorial logic by establishing important foundational issues in approaching the endeavor. Based upon this, the third chapter will discuss the prophetic hermeneutic and observe that the Old Testament writers were exegetes and theologians in their own right. They carefully interpreted Scripture, and via new revelation expounded upon its theological themes and implications. As a result, as opposed to writing "better than they knew," the prophets wrote better than we give them credit for. The fourth chapter shows that the prophets intentionally wrote with a trajectory moving toward, and setting up for, the New Testament.

In the fifth chapter, we will observe that the apostles continued the logic developed in the Old Testament. They did not change the meaning of previous revelation but under the superintendence of the Spirit, fleshed out its implications in the current era. In fact, as the sixth chapter points out, this interpretative approach is pervasive in the New Testament. The apostles followed the logic of their Old Testament counterparts, and as a result are uniform in the way they handle the same texts. Such hermeneutical consistency is part of the fabric of New Testament theology.

The seventh chapter shows how the hermeneutical continuity between the prophets and apostles moves to us. The Christian hermeneutic is no different than what the biblical writers engaged in. Their hermeneutical practice confirms the traditional exegetical method. Their intertextual logic also shows how they developed theology. The biblical writers often advanced biblical theological themes by picking up on previous revelation and developing certain ideas therein. This gives us a strategy to bridge exegesis and theology. By seeing how their writings expounded upon the ideas and implications of past revelation, we can see the theological topics they discussed and developed.

Consequently, as we think the biblical writers' thoughts after them, we immerse ourselves in their logic, we read the text the way they read it, and their hermeneutical rationale becomes our own. The prophetic and apostolic hermeneutic is, thereby, the Christian hermeneutic.

Those versed in the New Testament's use of the Old will see that my thesis resonates with Beale, Kaiser, Carson, Hamilton, Caneday, and Bock.[46] That is true. These individuals (and more) have immensely shaped my thinking on the topic. Although all of us will deviate from each other on some points, these are variations on a theme: The apostles used the Old Testament contextually. That is at the core of how we all explain the New Testament's use of the Old, and I intend to argue systematically in this book why that core is justified. However, my goal in this is not merely to verify a certain viewpoint of the New Testament's use of the Old but to thereby demonstrate that the way we read Scripture is thoroughly justified.

Thus, this book uses the New Testament's use of the Old to teach us the nature of hermeneutics and interpretation. My mission is to vindicate the prophets and apostles and to use them to help shape our own understanding of God's Word. They are not hermeneutical ignoramuses who have abused the Scripture. We do not know better than them. Rather, being moved by the Holy Spirit, they were brilliant—and we ought to humbly follow them. Their faithful hermeneutic provides us the certainty that the way we were traditionally taught to interpret the Bible is the method the Bible upholds. Literal-grammatical-historical hermeneutics is not a modern formulation but how the biblical writers read the Scriptures. The Christian hermeneutic follows the prophets and apostles, and is thereby a hermeneutic of obedience.

1. Beale, “Jesus and His Followers,” 398.
2. Osborne, *Hermeneutical Spiral*, 21.
3. The singular of hermeneutic in this work refers to a particular practice of interpretation. The general field of hermeneutics (note plural) refers to the set of principles that one should have in studying Scripture.
4. Osborne, *Hermeneutical Spiral*, 21; Thomas, “The Hermeneutical Landscape,” 20–21.
5. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth*, 14–16.
6. Hirsch, *Validity in Interpretation*; Vanhoozer, *Is There a Meaning?*
7. Vanhoozer, *Is There a Meaning?*, 198–263; Stein, “Benefits of an Author-Oriented Approach,” 451–66. Speech-act theory refers to characterizing speech as an action. Accordingly, speech has three major components: locution (what is said), illocution (what is meant), and perlocution (intended reaction). This loosely corresponds to a physical action: locution (what one did), illocution (what that communicates to the recipient), and perlocution (the ways one is supposed to respond to the act). A punch is a physical action which may communicate anger, and the responses could include dodging the punch. In the same way, texts have the same mechanisms which relate to authorial intent.
8. Barthes, *The Pleasure of the Text*; Payne, *The Fallacy of Equating Meaning with the Human Author’s Intention*; Gadamer, *Truth and Method*; Fish, *Is There a Text in This Class?*
9. Vanhoozer, *Is There a Meaning?*, 204–6.
10. A major issue with this approach is how we can derive principles and doctrines from the Scripture for the purpose of hermeneutics in the first place. If we are still determining our hermeneutic for Scripture, how can we interpret it to do so? While that question is outside the scope of this book, I can refer the reader to the philosophical defenses of hermeneutics for answers. In sum, God created language and its operation is embedded in the way we communicate. This is why we can understand texts and even pursue authorial intent. As we read the text of Scripture, the Bible explains *why* we could always do this. It solidifies the nature of communication and the reality of authorial intent. Furthermore, Scripture reinforces the absolute moral necessity to seek the authorial intent of the Bible. See Vanhoozer, *Is There a Meaning?*; Hirsch, *Validity in Interpretation*.
11. Reymond, *Systematic Theology*, 49.
12. Zuck, *Basic Bible Interpretation*, 61–62.
13. Ramm, *Protestant Biblical Interpretation*, 123; Couch, *Classical Evangelical Hermeneutics*, 25–28.
14. Thiselton, *1 Corinthians*, 727–30.
15. France, “Formula-Quotations of Matthew 2,” 233–51; Hagner, *Matthew 1–13*, 36.
16. Morris, *The Gospel According to Matthew*, 696.
17. See Thomas, “The New Testament Use of the Old Testament,” 247–51; Enns, *Inspiration and Incarnation*, 113–65.
18. See Enns, *Inspiration and Incarnation*, 165. Enns’ comments (although I disagree with his final conclusions) on this matter are insightful. “If we follow the apostles, we may wind up handling the Old Testament in a way that violates some of our interpretive instincts . . . if we don’t follow them, we are either admitting that the New Testament authors were misguided in showing us how Jesus is connected to the Old Testament, or that their hermeneutic is theirs alone and cannot be reproduced today.”
19. Moo, “The Problem of Sensus Plenior,” 206, 210.
20. Riddlebarger, *Case for Amillennialism*, 38–39. Riddlebarger argues that the NT’s use of the OT gives way to re-interpret OT prophecies. Similarly, see Longman, “Messiah,” 33. Longman argues that the resurrection provides us with a new lens to read the OT as it really is.
21. Beale, “Hosea 11:1 in Matthew,” 699; Kaiser, “Single Meaning, Unified Referents,” 88–89.

22. Enns, *Inspiration and Incarnation*, 156. Enns again insightfully describes the issue. "What do we do with all this information? It is not enough simply to take note of the apostolic hermeneutics and then move it to the side. We must ask what we can learn from this about the nature of the Bible and what it means to interpret it today."
23. Ibid.
24. Silva, "Text Form and Authority," 164.
25. Hays, *Echoes of Scripture*, 14–21.
26. Nicole, "The New Testament Use of the Old Testament," 18–19; McLay, "Biblical Texts and the Scriptures," 38.
27. Fitzmyer, "Old Testament Quotations in Qumran," 297–333.
28. These include *sensus plenior* or that the apostles disclosed the fullest sense of the OT text. See Moo, "The Problem of Sensus Plenior," 354; Thomas, "The New Testament Use of the Old Testament," 242. Another possibility is that they used the method of their contemporaries. See Longenecker, *Biblical Exegesis in the Apostolic Period*, 190778. Still others argue that they used the OT in context. See Beale, "Jesus and His Followers," 398; Weir, "Analogous Fulfillment," 72–76. Yet others contend that they simply abused the OT. See McCasland, "Matthew Twists the Scripture," 146–48; Enns, *Inspiration and Incarnation*, 156–58. For a listing of various possibilities, see Thomas, "The New Testament Use of the Old Testament," 254–64; Bock, "Use of the Old Testament 1," 220.
29. This includes issues such as typology and corporate solidarity. See Beale, "Jesus and His Followers," 391. It also encompasses the issue of the nature of the fulfillment of prophecy. Is there just one fulfillment of a prediction or multiple or is it a generic actualization of the prophet's message? See Kaiser, *The Messiah in the Old Testament*, 30–31; Beecher, *The Prophets and the Promise*, 383.
30. Enns, *Inspiration and Incarnation*, 156–58; Beale, "Jesus and His Followers," 399–404.
31. Beale and Carson, "Introduction," xxv.
32. Ibid. Beale and Carson asked the writers of the book to answer "to what theological use does the NT writer put the OT quotation or allusion?" To which they further comment, "In one sense this question is wrapped up in all the others" (xxv).
33. Schreiner, *Pauline Theology*, 15. "The task is not merely to reproduce Paul's thinking on various topics, but to rightly estimate what is most important in his thinking and to set forth the inner connections between the various themes." See also, Beale, "Jesus and His Followers," 391. "The answer which makes most sense of the data is that Jesus and the apostles had an unparalleled redemptive-historical perspective on the Old Testament in relation to their own situation."
34. Hamilton, *God's Glory in Salvation through Judgment*, 42.
35. Hays, *Echoes of Scripture*, 10.
36. See quotes above in fn. 32; see also, Moyise, *Paul and Scripture*, 1. In discussing Paul's own hermeneutic, Moyise states, "However, what is potentially more useful than just citing Paul's answers to first-century questions is to study *how* Paul interpreted Scripture."
37. Schreiner, *Pauline Theology*, 15; Moyise, *Paul and Scripture*, 1, 15–30; Hofius, "Fourth Servant Song," 185–8.
38. Beale, "Jesus and His Followers," 392; Kaiser, "Eschatological Hermeneutics," 92–96; Robinson, *Corporate Personality in Ancient Israel*, 10; Wright, *Climax of the Covenant*, 140–41.
39. Moyise, "Reply to Greg Beale," 55–58; Barclay, "The Paradox of the Cross in the Thought of St. Paul," 428.
40. Nicole, "The New Testament Use of the Old Testament," 25–26.
41. Ibid.; Beale, "Jesus and His Followers," 390; Wright, "Justification: Yesterday, Today, and Forever," 51–53.

42. Dodd, *According to the Scriptures*, 110, 126–27. See also Nicole, "The New Testament Use of the Old Testament," 25–26; Beale, "Jesus and His Followers," 390, n10. Beale's note provides a list of other scholars who champion Dodd's thesis.
43. Beale, "Rejoinder to Steve Moyise," 166.
44. Fishbane, *Biblical Interpretation*, 7–14; Broyles, "Traditions, Intertextuality, and Canon," 167. See also, Huizenga, *New Isaac*, 43–58. As should be clear in this chapter and will be made clearer in the next, I use the term simply as one text alluding to another without any postmodern baggage attached. Some argue such a use of intertextuality is incorrect for it originated and was purposed to discuss deconstructive ideas. Thus, the term should be jettisoned unless one deals in those perspectives. See Meek, "Intertextuality," 280–91. Ironically, those who deny authorial intent insist on using a term in the way the author supposedly intended. Furthermore, as Huizenga points out, this criticism is not valid in this case for two reasons. First, the critique is often against biblical scholars who illegitimately use the term to discuss the issues of historical criticism and sources. My use in this work argues against this and in a sense, deconstructs the higher critical school. Second, Huizenga observes even Kristeva, the founder of intertextuality, engages texts and intertextuality the way biblical scholars have dealt with it. He rightly notes the issue is not what intertextuality is as a property of texts but rather if the purpose and foundation that originally surrounded the term are true. Is deconstructionism legitimate? As will be later discussed, my answer is no. At the same time, the characteristic of intertextuality, the interconnectedness of texts, is still true apart from that baggage. In fact, the way biblical scholars, like Hays, use the term legitimately fits within the author's intent of that term. Inner-biblical exegesis and allusion are also suitable descriptors; however, they fall somewhat short since they often imply a one to one textual correlation as opposed to the fact that a text could be interwoven with a network of texts. Hence, intertextuality, with the qualifications given, is still a useful term.
45. Broyles, "Traditions, Intertextuality, and Canon," 167–75; House, *Old Testament Theology*, 57; Kaiser, *Toward an Old Testament Theology*, 24.
46. Bock, "Evangelicals and the Use of the Old Testament in the New, Part 2," 315–19; Carson, *Collected Writings on Scripture*, 280–83; Beale, *Handbook*, 2–13; Kaiser, "Single Meaning, Unified Referents," 88–89; Hamilton, "The Skull Crushing Seed of the Woman," 30–31; Caneday, "Curse of the Law," 185–209.

2

GROUNDWORK FOR THE QUEST

PRESUPPOSITIONS AND METHOD

DID JESUS MISUSE SCRIPTURE?: THE POWER OF PRESUPPOSITIONS

Some may wonder why we need this chapter. After all, why can we not jump into the analysis of the prophetic and apostolic hermeneutic? Perhaps I can illustrate the value of the following discussion in contemplating the question, "Did Jesus misuse Scripture?" I suspect most of us would react strongly against such an assertion. However, one scholar suggests something along that very line. He discusses how Jesus responds to the Sadducees in Luke 20:34–38. In that text, Jesus appeals to Exodus 3:6 in order to support the resurrection. That scholar questions how can the statement "the God of Abraham, the God of Isaac, and the God of Jacob" mean there is a resurrection.[1] In light of this, he concludes:

> Jesus's use of Exodus 3:6 in Luke 20:34–38, to say the least, is not an example of grammatical-historical exegesis. Evangelicals tend to protect Jesus and the apostles from the charge of engaging in such uncontrolled exegesis. It is argued that the New Testament authors employ the Old Testament for apologetic purposes. Hence, the logic goes, we can safely say that Jesus and the New Testament authors would *never* have done such wild things with the Old Testament if their purpose was to convince others of the gospel. This logic is completely misguided.[2]

To be clear, this view is extreme and this individual scholar certainly does not represent evangelical scholarship. To the contrary, the vast majority of evangelicals do not hold to these ideas. Nevertheless, his statements help us begin to see the value of presuppositions. After all, in

handling his assertion, we have to admit the logic within the argument is pretty sound. Was God really talking about resurrection when he said the words of Exodus 3:6? In that regard, this scholar seems to have a point. What then is wrong with the above idea? The problem is not with the logic internal to his argument but rather the presuppositions upon which the argument is grounded. The above example has us (knowingly or unknowingly) accept a series of assumptions which inevitably lead to the conclusion Jesus misinterpreted the original intent of Scripture.[3] This illustrates the power of presuppositions. Certain preconceptions can truly make or break the entire quest for authorial logic.

If you are wondering what those presuppositions are, then you have begun to see why we need this chapter.[4] This chapter will discuss certain foundational issues in the New Testament's use of the Old and affirm key presuppositions held by the vast number of evangelical scholars. My goal is to articulate these crucial ideas, show why they are biblical, and defend them against objections raised by other scholars. In doing so, we make clear that we cannot only have the right approach to the quest for authorial logic but also a right approach to studying the Bible in general.

FIRST PRESUPPOSITION: AUTHORIAL INTENT

The first foundational issue of the quest is the matter of authorial intent. After all, the quest for *authorial* logic cannot exist (or would be meaningless) if the author's intent is not the substance of the Bible's true meaning. Because of their high view of Scripture, evangelicals have traditionally held to authorial intent. This is reflected in the writings of evangelical scholars like Ramm and Stein to Köstenberger, Duvall and Hays, as well as Vanhoozer.[5] They articulate how authorial intent delineates evangelical hermeneutics.[6] They also show how it distinguishes evangelical approaches to the New Testament's use of the Old from postmodern approaches.[7] Thus, authorial intent is a critical and defining presupposition for evangelical hermeneutics and the quest for authorial logic.

While some might find the idea obvious and elementary, it has been increasingly questioned in recent days, prompting the need for discussion. Even more, while we might presuppose the centrality of authorial intent, we

also need to make sure that our method is consistent with that conviction. If it is not, we cease to seek the author's logic and fail the quest. Hence, going through this discussion is important for our hermeneutic in general as well as for our approach to the quest for authorial logic.

As just mentioned, some have questioned whether authorial intent is valid. Those in the deconstructionist, postmodern camp point out the philosophical as well as pragmatic problems of having the reader access the author's intent via a text. In essence, a breakdown of communication occurs between author, text, and reader. The author cannot remain in control of the text once he has written it. After all, the author does not travel with his texts to clarify or enforce his ideas to the readers. Instead, the text disconnects from him and as a result, can no longer exclusively communicate the author's ideas.[8] The collapse continues as the reader cannot really connect with the text.[9] He has his own presuppositions and preconceptions which inevitably are forced upon the text. Thus, the reader can never truly "read" a text much less understand the author's intent. He only sees what he wants.[10]

If the above is true, the quest for authorial logic is irrational for two reasons. First, the quest is impossible since we cannot determine the author's intent or logic. Second, the quest is pointless. We wanted to know the writers' logic because we were concerned with the "right" interpretation of Scripture. Conversely, if we can only see what we want to see, then our concern with hermeneutics is nonsense. Even if we figured out the authors' logic, it would change nothing. We would still interpret the Scripture according to our own fancy anyways.

Such skepticism makes it all the more important to affirm the foundational presupposition of authorial intent. Exhaustively covering this subject is outside the scope of this book. Other works have done so.[11] At this point, we can summarize their findings by showing how the Scripture defines the hermeneutical roles of author, text, and reader.

The doctrines of revelation and inspiration demonstrate that the dual authorship of Scripture determines the legitimate meaning of Scripture. Second Peter 1:21 reminds us God moved certain men to speak, such that their message is actually from God.[12] Man's words precisely communicate God's own ideas. The way the apostles quote Scripture affirms that alone is the meaning of the text. They interchangeably discuss what the "prophet" spoke (Rom. 10:16) with what "God spoke through the prophet" (Acts 28:25) with what the "Scripture spoke" (Gal. 3:8).[13] This affirms human

intent is God's intent and this unified intent is the legitimate meaning of Scripture.

The Bible also speaks about the nature of the text of Scripture. Titles, such as the oracles of God (Rom. 3:2; Heb. 5:12), the Word of God (Lk 8:11; John 10:35; Acts 4:31), and the council of God (Ps. 107:11; Prov. 19:21), establish the text is inextricably linked with its divine author. For that reason, Paul declares all Scripture is God's very communication (2 Tim. 3:16). The text is not a series of interpretative possibilities or the ideas of the reader but the intent of the Lord. That meaning cannot be broken (John 10:35).[14] The text is not a blank slate upon which one can impose his ideas but fixed to the author's intent.

Along that line, Scripture has much to say about the reader. God condemns any twisting or perversion of his Word (Deut. 4:2; 2 Peter 3:16). He holds the reader to rightly dividing the Scripture (2 Tim. 2:15). Readers do not have hermeneutical freedom but hermeneutical accountability. Furthermore, God empowers his people to rightly understand the Scripture. The Spirit, who moved men to write God's Word, also dwells in the heart of believers (2 Peter 1:21; 1 John 2:20). The Author is not disconnected from the reader but is in them, and illumines them with wisdom to understand the text (cf. 1 Cor. 2:11–16; Eph. 1:15–18). Moreover, believers desire to know God's Word as it is on their hearts (Jer. 31:33).[15] Thus, Christians are not hopelessly lost in their own preconceptions, they are fully able to grasp God's Word rightly and are expected to do so. God charges them to rightly understand the author's intent in the Bible.

Thus, in contrast to postmodern skepticism, Scripture shows authorial intent is central. This brief discussion has provided us the underpinnings to claim God has spoken through man in his Word and God-honoring interpretation is when we understand that intent. Failure to do so is a result of sin and can lead to severe condemnation from the Lord (cf. 2 Peter 3:16). The evangelical conviction of authorial intent is justified by God's Word. It is indeed foundational for biblical hermeneutics.

Accordingly, when dealing with how we interpret Scripture, our desire is not to discover new meanings but the dual author's intent. Whenever we approach a biblical text, our aim must not primarily be "what is in it for me?" or "what could it mean?" or "what does it mean to me?" but rather "what did the author mean?" In addition, this highlights our dependence upon the Spirit and the need for sanctification in studying the Scripture.

Postmodern skepticism has some truth. We can be distracted when we study the Bible, and sin can drown out the intent of the dual author. The solution is not to abandon authorial intent but rather to live holy lives and rest upon the Spirit's illuminating and sanctifying power (cf. James 1:21; 1 Peter 2:1–2). This is precisely why prayer and spiritual preparation are required before coming to the text.

At the same time, if authorial intent is our hermeneutical conviction, then our approach to the quest for authorial logic should be consistent with that; namely, the author should be the starting point and the center of the discussion. That may appear obvious but it is important since modern methodologies differ on how this presupposition works. For example, some would suggest the starting point should be on the hermeneutical practices of the biblical authors' contemporaries.[16] After all, the biblical writers are influenced by their culture and so to better understand them, we ought to study the interpretative methods of their peers. Upon doing so, some scholars point out how Judaism at the time of the apostles read the Old Testament text noncontextually. They conclude from this that the apostles did the same.[17]

While that may sound reasonable, the approach is inconsistent with our concern for authorial intent. If our fundamental investigation studies the background of the author as opposed to the author himself, we may have compromised our concern to hear what he has to say. Beale and Carson rightly warn us against assuming a sort of historical determinism whereby the biblical authors are a helpless byproduct of their society.[18] After all, the biblical writers claimed they could discern through and even resist their cultural norms (cf. Deut. 4:18–21; 18:9; Rom. 12:2; 1 Tim. 1:4; Titus 1:14; 1 Peter 4:1–5). Just because the rest of society interprets a text a certain way, does not mean the authors of Scripture followed suit.

Similarly, we can fall into the same trap with the various paradigms or models. For example, some people appeal to "typology" (or that certain Old Testament realities prefigure heightened New Testament counterparts) as a paradigm to show how the apostles used the Old Testament.[19] That model may be a valid and helpful framework in dealing with the New Testament's use of the Old. However, does this mean every time the Scripture reuses previous revelation, a typological relationship occurs? Does it also demand every typological connection works exactly the same way? How do we know that? The danger of models is that they can determine the author's

intent rather than observing what he precisely says. Köstenberger and Patterson correctly caution us from forcing a model on every instance of the New Testament's use of the Old.[20]

Ultimately, these errors revolve around our tendency to jump to conclusions. We may see some initial correlations with the writer's contemporaries or a particular framework and then assume the author thought the same way. Based upon this, we might condemn their hermeneutic or verify our own theological position. However, we may not have factored all the details of the prophet's or apostle's writing. The misconception here is that we believe we have found the author's logic when we have really substituted a system or theory for his intent without making sure he was reasoning that way.

This is not to say models are bad or we should not study the hermeneutics of a biblical writer's contemporaries. To the contrary, all of those things are helpful. I too have a paradigm of the continuity of prophetic, apostolic, and Christian hermeneutic. I will also shortly appeal to the hermeneutics of the biblical writers' peers. Nevertheless, I am arguing authorial intent should be our methodological starting point as opposed to starting with those frameworks. As Köstenberger and Patterson remind us, authorial intent is the determining factor in the study of the New Testament's use of the Old.[21] So if we are convinced of authorial intent, we should give the author a fair hearing as an individual on his own terms. As we will see, throughout the discussion of this chapter as well as the entire book, we will go back to the question "but what does the author mean?" and that is precisely what we must do. Instead of commencing our investigation from a preset paradigm (e.g., typology or contemporary hermeneutics), we need to actually discover what each author claimed in the various situations where they appeal to Scripture. That means observing the details of what they say and thus, withholding judgment till we have as many of the facts as possible. A commitment to authorial intent demands that our method should be robustly inductive. From this, we can formulate certain conclusions and models.

SECOND PRESUPPOSITION: MEANING AND SIGNIFICANCE

The next presupposition deals with the distinction between meaning and significance. This issue arises in dealing with the New Testament's *use* of the Old. What does the term "use" mean? For example, Enns claims "use" refers to the matter of interpretation or how an author understood what the text meant.[22] He likewise assumes when a passage of Scripture uses prior revelation, it explicitly provides the interpretation of that text.[23] Hence, he would argue Matthew's citation of Hosea 11:1 *is* his view of the Old Testament text's meaning. As such, Matthew believed Hosea 11:1 was a sort of prophecy predicting Christ's departure from Egypt even though the original context has no such idea. Based upon this, he concludes Matthew misinterpreted Hosea by reading Christ into the text rather than seeing what the original author meant.[24]

In dealing with Enns' assertion, we need to tackle the presupposition behind his conclusion. Does the biblical writer always give his interpretation whenever he uses a text? Our own "use" of texts illustrates it is not as simple as that. For example, we may "use" the Pastoral Epistles to show how the church should conduct its affairs. However, technically Paul is speaking to Timothy and Titus. He plainly states that (1 Tim. 1:4; Titus 1:2). If we "use" these texts in our own churches, are we claiming a meaning that Paul explicitly did not intend? Are we adding to his meaning?

I do not believe preachers and teachers who "use" texts in these ways grossly misinterpret God's Word. They know Paul wrote these letters to Timothy and Titus. However, they are also aware the apostle intended these words to carry implications beyond the immediate situation. This is the nature of Scripture (2 Tim. 3:16; Rom. 15:4) and the apostle himself is aware of this (Col. 4:16; 1 Thess. 5:27; 2 Tim. 2:2). Hence, we are justified in "using" the Pastoral Epistles for our churches even if they were originally written to Timothy and Titus. Our "use" of these types of texts does not nullify the original intent but rather sees its intended ramifications for all time. In fact, in order to correctly identify those universal implications, one has to understand the author's original ideas.

This discussion illustrates the distinction between meaning and significance.[25] This is a critical presupposition in evangelical scholarship. Experts in this area of study, like Beale, Carson, Kaiser, Stein, and Bock all discuss the need to factor in the distinction between meaning and significance.[26] In fact, Beale and Kaiser both state that these definitions are critical in being careful and nuanced with the way the apostles use the Old

Testament.[27] These observations evidence the importance of this presupposition. To properly and fairly evaluate the hermeneutic of the biblical writers, understanding meaning and significance is a must.

With this in mind, we should define the ideas of meaning and significance. The former refers to the particular ideas of the original author in the text (e.g., Paul wrote to Timothy or Titus). The latter denotes the various valid repercussions, inferences, or implications stemming from the author's meaning. Significance can include (but is not limited to) the ramifications of a text's meaning on our lives today or its bearing on a theological topic. Significance is derived from what the author said, logical inferences of those ideas, and the assumptions required for those ideas to operate.[28]

Stein helps us further grasp the ideas of meaning and significance. He states one can talk about significance in terms of "willed pattern of meaning" where an author's ideas set up a framework for grander implications. Thus, a traffic law may deal with "cars" but the "willed pattern of meaning" regards not just cars but any motor vehicle.[29] One could also discuss this in terms of the "letter" of the law versus the "spirit" of the law. The letter speaks of what the law technically stipulates but in doing so projects a broader idea (the "spirit"), which has wider ramifications and applications. One can also talk about the specific idea of a text versus the principle implied in a text. Another way to think through this is the notion that ideas (meaning) have consequences (significance). Scholars classically speak of meaning and significance in terms of a single intent of the author but multiple applications of his intent.[30] All of these illustrate the ideas of meaning and significance.

One particularly useful model is found in Vanhoozer's discussion of speech-act. Just like other models, speech-act recognizes the distinction between meaning (illocution) and significance (perlocution). However, it reminds us how the author's intent controls both. To be sure, an action can provoke a variety of responses. One can flinch or duck in a variety of ways at a punch. In the same way, a text could have legitimate relevance on a variety of issues moral or theological. Nevertheless, the author's intent serves as a control on these responses. The one who punched anticipated certain reactions. Likewise, the author wrote meaning to set up for certain types of ramifications and implications. His intent governs the parameters of these repercussions. Thus, meaning and significance are part of the

author's intent. Overall, all the expressions above illustrate how meaning and significance exist on a theoretical level.

Meaning and significance though are not just ideas in hermeneutical theory. Scripture itself sets up these categories. The biblical writers recognize understanding the ideas within the text are not the same as actually living out its implications. Hence, hearing the word (meaning) is distinguished from doing it (significance, cf. James 1:21–22).[31] For this reason, the biblical writers advocate reading the Scripture with wisdom (cf. Prov. 1:2–7; Col. 1:9; James 1:22; 3:17–18).[32] They desire us to read understanding what Scripture says (meaning) and also how it applies to everyday life (significance). Similarly, certain words in Scripture seem to refer to notions of meaning and significance. For example, in Hebrew, certain expressions denote specific commands or judgments (מִצְוָה) of God whereas others communicate the ideas of principles or edicts (חֹק) that are foundational to those particular demands.[33] The former seems to denote the particular ideas in the law (meaning). The latter seems to denote the more universal principles or values that show the broader ramifications of a law (significance). The above examples indicate meaning and significance are notions in biblical thought and hermeneutics. These ideas are important and will be significant (pun intended) for the rest of the book.

This brings us back to the main point of this discussion. The reality of meaning and significance shapes the way we understand the word "use." Does the biblical writer directly only provide his interpretation of the text's meaning every time he "uses" Scripture? Our discussion above shows this is not the case. "Use" can refer to how an author interprets the meaning of a text as well as how he applies its significance in a variety of ways.

Thus, just because a scriptural author cites another passage does not mean he overtly provides his understanding of the text's meaning. That could be the case. It could also be possible his writing reflects a particular implication (significance) of a previous text, which presumes a certain interpretation of that passage.[34] Even more, within the idea of significance, the author could be appealing to a variety of implications. People might assume the only "application" of an Old Testament text in the New is prophecy and fulfillment. While that can occur, the writer could appeal to the Old Testament as an analogy (cf. John 3:14), example (1 Cor. 10:1–4; Heb. 3:8–19), an authoritative supporting argument (cf. Acts 15:15), or as the source for a certain theological idea (Gal. 3:16).[35] The term "use" could

encompass any of these ideas (and more). However, since this is the case, we ought to avoid the hermeneutical misconception that every time a writer cites Scripture, he explicitly provides his interpretation or discusses a fulfillment of prophecy. Doing so straitjackets the author into our own assumptions rather than hearing what he claims. That runs counter to the quest to find the biblical writers' logic and potentially makes us guilty of taking them out of context—the very fault we have accused them of.

Equally, when we talk about whether a biblical writer uses a text according to the author's intent, we should nuance that in terms of meaning and significance. We can ask if the biblical writer appealed to an idea in the primary argument of prior revelation. We can also ask if the biblical writer made a valid inference from a prior text. If the answer to any of these question is "yes," then the use of the text is within the original author's intent because it abides within the text's original meaning or its intended range of significance. Understanding this will be critical for understanding how the Old sets up for the New as well as how the New legitimately uses the Old.

In any case, at this point, one may wonder with so many hermeneutical possibilities, what are we to do? Quite a few scholars have categorized the variety of "uses" of the Old Testament in the New to assist in quantifying the author's logic.[36] These efforts are helpful to be sure. However, they also pose a danger. As discussed above, we can easily end up forcing an author into a specific "use" when his rationale may not exactly match the idea. After all, the authors did not have in their minds and write with the categories we come up with thousands of years later. They do not have to fit our categories. Rather, we need to accurately communicate their reasoning. This takes us back to our conviction about authorial intent and the central question of the quest for authorial logic. What was the author claiming? How was he thinking? This section reminds us a variety of possibilities exist in how an author "used" a text. We need to hear what they say and discuss their logic in terms of meaning and significance.

THIRD PRESUPPOSITION: REALITY OF INTERTEXTUALITY

In light of all the different "uses" of a text, we need to be able to identify the author's pattern of thought. What hints does a writer leave us in the text that can clue us into his rationale? This introduces us to another important presupposition about the quest: the interconnectedness of Scripture.

In answering these questions, an introductory formula (e.g., "just as it is written") or the argument in context could help us initially understand how the author thought.[37] Examining the context of the alluded passage would also aid in this endeavor. However, critics rightly point out such information is not always sufficient for us to solidify the author's logic.[38] It is too limited and still leaves open a lot of possibilities for how a writer may use previous revelation.

Such criticisms though assume that when a writer uses Scripture, the only textual factors involved are the text he has written and the text he alludes to. We might assume these "two texts" are all we have to work with to figure out the writer's logic. However, a host of scholars remind us that this is not always true. The reality of intertextuality comes in at this point.[39] No text is an island. Nicole calculates that one in approximately twenty verses in the New Testament is a quotation from the Old. If one factors in not just quotations but also allusions (where a New Testament passage sounds similar to the Old), the ratio can go as high as one verse out of ten.[40] Scholars, like Fishbane, House, Broyles, Kaiser, and Waltke make similar remarks concerning the Old Testament.[41] More than likely, the author in context has not just made one allusion but other allusions to other texts. Hence, those other allusions in context could provide textual data to help understand the author's rationale. Furthermore, Beale, Carson, and Bateman remind us the specific text the writer refers to might be interconnected with other texts which in turn are connected with other passages.[42] Thus, scholars remind us that both the various texts the author alludes to in context and the way those texts are interconnected with other texts may generate a network of texts. As one of my students put it, "everything is connected."

Thus, as opposed to just having "two texts" to work with, we may have far more to understand the writer's logic. Moreover, all of these interconnected texts may establish a pattern or paradigm for how the author thought through a text. He may have followed the way his predecessors utilized and expounded upon previous revelation. If this is the case, figuring out the author's logic is far from subjective. *Rather, it is textually expressed by the intertextuality in Scripture*.

Did the writers of Scripture have this idea of intertextuality in mind?[43] Several lines of evidence show they did. First, ancient hermeneutical practices demonstrate readers long ago combined texts together. For example, the principle of *gezerah shevah* states "where the same words are applied to two separate cases it follows that the same considerations apply to both."[44] The idea is that if two different texts share the same wording, then perhaps they are linked. This principle, extant by the first century AD, implies some of the earliest readers of Scripture associated texts together.[45] It was part of their methodology.

Second, Jewish writings by the time of the New Testament illustrate the ancient readers did not merely link "two texts" together but rather wove multiple texts together. For instance, in 1 *Enoch*, the visions of Isaiah, Ezekiel, and Daniel are merged together in describing a heavenly courtroom scene (cf. *1 En.* 14; 24–25; 46–48; 71).[46] Documents at Qumran also exhibit the same proclivity to combine texts. 11QMelchizedek combines a reference to the year of jubilee (Lev. 25) with various Messianic passages including Isaiah 52:7, 61:2–3, Daniel 9:25, and Psalms 82 and 110.[47] 4QpIsa[a] reads Jeremiah 23:5, Zechariah 3:8, and Isaiah 11:1 together because they all refer to the term the "branch."[48] More examples exist of how those in the intertestamental period read texts together.[49] By appealing to such instances, I am not stating the way these ancient readers correlated Scriptures together were correct. Rather, I merely point out some people by the time of Jesus viewed the Scripture as an interwoven entity.

Third, the evidence is not just external to the biblical writers but internal. Their writings evidence they wove texts together. Like I just said, we should not automatically conclude they did so the same way their contemporaries did; nonetheless, we may say they did something similar. For example, when scholars look at Ezra 1:1, they note how the verse alludes to several texts. Ezra 1:1 matches the wording of 2 Chronicles 36:21.[50] In addition, Ezra 1:1 explicitly mentions how Jeremiah's prophesy is fulfilled (cf. Jer. 25:11–12). Hence, that verse also links with the book of Jeremiah. Finally, Ezra 1:1 mentions how YHWH "stirs up the spirit of Cyrus"—a phrase that occurs multiple times in Isaiah (cf. Isa. 41:2, 25; 44:28; 45:1). Ezra seems to refer to that text as well.[51] Thus, Ezra alludes to 2 Chronicles, Jeremiah, and Isaiah in a single verse. This illustrates how an Old Testament writer can allude to multiple texts in a small amount of text.

Similarly, the book of Nehemiah also seems to collate multiple scriptural texts together. In Nehemiah 9:1–37, the Levites recount all of Israel's history, which is worded the way Moses, Solomon, and the prophets portrayed it (cf. Gen. 12:1; 17:5; Ex. 5:2; 34:6; Deut. 1:26–33; 1 Kings 8:47–48; 2 Kings 17:13–18).[52] The Davidic covenant (2 Sam. 7:5–9) is another example of this. The passage seems to allude to a variety of texts including the Exodus and wilderness wanderings (2 Sam. 7:5–7), the book of Judges (2 Sam. 7:10–11), and the Abrahamic covenant (compare 2 Sam. 7:9 with Gen. 12:2).[53] This too illustrates how the Old Testament writers correlated multiple texts together in their own writings.

This also happens in the New Testament. We can point to the famous example of Matthew's use of Hosea 11:1. Matthew's use of Hosea 11:1 is in the context of other uses of prior revelation, including Micah 5:2 and Jeremiah 31:15. In addition, commentators observe Hosea 11:1 itself alludes back to Exodus 4:22.[54] Matthew interweaves a variety of texts into his argument to reveal his perspective to the reader.[55]

A similar pattern appears in Paul. For example, in Romans 9, Paul makes multiple allusions to various Old Testament texts in his discussion of God's work amongst Jews and Gentiles. In the short span of six verses, he quotes from two different passages in Hosea (2:1, 25; cf. 9:24–26), three different texts of Isaiah (Isa. 1:9; 10:25; 28:22; cf. Rom. 9:27–29), and perhaps alludes to Daniel as well (Dan. 5:28; cf. Rom. 9:28). Another example is in Romans 9:27–28. There, Paul combines allusions from Isaiah 10:22; 28:22, with the wording of Hosea 1:10 (Hos. 2:1 [Heb. 2:3]). He grouped these texts together because they all share the same language of a remnant in Israel.[56] All of this evidences Paul referred to multiple texts because he thought that these texts were intertextually interconnected.

Hebrews provides us a final example of how the biblical writers wove multiple scriptural texts together. The writer of Hebrews quotes from Psalm 95 in discussing the nature of "rest" (Heb. 4:1–7). In doing so, the author ties Psalm 95 with Genesis 2:2 and the concept of Sabbath rest (Heb. 4:4). He also links Psalm 95 with the books of Numbers and Joshua because all three passages talk of the wilderness wanderings and conquest.[57] Thus, when the author of Hebrews contemplates Psalm 95, he does not merely think of that text but also Genesis, Numbers, and Joshua.[58] He thinks multitextually.

The above provides some indication the ancient readers and writers viewed texts with a greater idea of context than we might have initially thought. I will provide further examples of this as the book continues; nonetheless, this discussion points out the hermeneutical misconception of locking ourselves into the "two text" mentality. The author could have "two texts" in mind (his own and the text he alludes to). However, he also could have many more texts in view as he wrote.

This notion of the interconnectedness of Scripture is nothing new to evangelical scholarship. With a high view of Scripture, evangelicals believe the Bible is consistent and thereby interconnected and compounding.[59] Consequently, as mentioned in the previous chapter, evangelicals have rightly cited Dodd's observation that Old Testament texts are a window into larger biblical theological ideas.[60] Carson and Bateman remind us of how multiple passages set a historical trajectory towards the New Testament.[61] In his handbook on the New Testament's use of the Old, Beale cites the need to investigate how an Old Testament passage is interconnected with others as one deals with the way the apostles used previous revelation.[62] Their emphasis on the way Scripture is connected reinforces the clarity of Scripture's intertextuality. Even more, it reminds us how vital this presupposition is when dealing with the New Testament's use of the Old. Thus, we need to be open to the possibility that there are more than "two texts" involved in the discussion.

A NOTE ON METHODOLOGY

In light of the above discussion, how do we detect intertextuality? This is not a presupposition as much as a question on method; nevertheless, having this as part of our foundation is essential. A helpful way to respond to this question is with the illustration of connecting the dots. When teaching children's Sunday school, I encounter three major types of students. One type always followed instructions and made the correct connections between all the dots. This kind of student produced an impeccable picture (e.g., a picture of Abraham nearly sacrificing Isaac). Another group sometimes skipped some dots and/or did not correctly connect the dots together. Thus, the picture was distorted (e.g., Abraham is missing his hand). The final set of children connected the dots they desired their own

way and thus the picture was made to their own liking (e.g., an airplane instead of Abraham and Isaac).

This illustrates the nature of answering how we trace the author's intertextual rationale. We need to make sure we have all the texts (dots) that the biblical writer may have been alluding to. We also need to make sure we understand how those texts connect together. The following proposes a method to handle both those issues.

How do we make sure we have all the "dots" (texts) involved? This is a question of detecting intertextuality. Hays' criteria for intertextuality is considered standard amongst scholarship.[63] His list includes the: availability of the source text, volume of echo (linguistic clarity of the allusion), recurrence (did the author repeat the allusion elsewhere?), thematic coherence (does it fit contextually with the author's argument?), historical plausibility (would the readers have understood it that way?), history of interpretation (do other scholars agree?), and satisfaction (does it contribute well to the writer's purposes?).[64]

More specifically, we can implement Hays' criteria as follows. I propose the author would have left some word, phrase, or context that would trigger an allusion back to a previous text. One must prove such a word or phrase is a legitimate trigger. I call this "linguistic distinctiveness" or how a term is unique enough to point to a (set of) texts but at the same time does not point to other texts. Overall, we are demonstrating the "trigger" is poignant enough to cause the reader to recall a certain text(s). This is called "volume" in Hays' criteria.

If one can prove linguistic distinctiveness, then he must demonstrate the trigger is intentional. The reader may recall a previous text but did the author desire that? In dealing with this, the logic is similar to C. S. Lewis' "liar, lunatic, or lord." Lewis' statement refers to how Jesus's assertions are either false (liar), unintended (lunatic), or true (lord). In the same way, a trigger is either blatantly false because the author is *ignorant* of alluded text, merely *incidental* because the allusion is unintentional even if the author knew of the text, or *intended* because the author willed it. Proving intentionality goes back to issues of whether the author knew of the text (availability) and whether the context is suggestive of it (thematic coherence, recurrence, satisfaction). Ultimately, one must make the argument of linguistic distinctiveness and intentionality to prove a connection between texts. Even more, he must ensure he has identified all

connected texts. To put it in terms of the metaphor, we must collect *all* the dots by collating all the texts involved in a given situation.

Collecting dots (texts) is not enough. We still need to *connect* them. This moves us to the second issue posed above. At this point, we run into the problem of how the author "used" prior revelation. Within this, we should not fall into the hermeneutical fallacy of confusing meaning and significance. An author could provide a correct or incorrect interpretation of a prior passage. He could also provide a correct or incorrect application of a text. We need to walk through those possibilities and express the exact relationship he establishes between his text and the alluded text.[65]

We also need to grasp the exact relationship between each text to which he refers, connecting each dot (text) together. If an author alluded to multiple texts, then we need to evaluate his use of each text and how his "use" of those texts works together in his argument. If an author appealed to a text, which in turn alludes to other texts, our job is to trace how each text connects with the other. We can then see how that progression factors into the author's intent. I would suggest in this process, we will begin to see how the prophetic hermeneutic becomes the apostolic hermeneutic and thus becomes our hermeneutic. Nonetheless, at this point, we need to make sure we examine each intertextual interaction in light of meaning and significance.

In sum, a practical method exists for identifying and interpreting the intertextual connections in Scripture. The need for this arises from the reality the Bible is thoroughly interconnected. Our job is to identify and interpret all the dots correctly. However, this is not merely so that we can study about hermeneutics. Rather, since we are concerned about context in studying the Bible, this is a method that helps us ensure we have the complete literary context the author desires us to have. "Connecting the dots" is what we do in our study of every biblical passage.

RETURNING TO JESUS'S USE OF SCRIPTURE: HOW DO PRESUPPOSITIONS PREDISPOSE?

With the entire above discussion in mind, we can return to examine Jesus's use of Scripture. Did Jesus misuse Exodus 3:6 in proving a resurrection?

Having thought through certain key presuppositions involved in the quest for authorial logic, we can now factor them into this specific example.

When making the claim that Jesus misused Exodus 3:6, a key presupposition involved is that Jesus "uses" the text to provide a direct proclamation of a resurrection. The aforementioned scholar questions how the words "God of Abraham, Isaac, and Jacob" could *mean* a resurrection. After all, resurrection was not the "topic of conversation" in that text.[66] However, as we have seen, that is not the only option. "Use" can encompass not only meaning but also significance. Could Jesus be drawing an important implication from the Old Testament text?

That is a possibility worth considering for two reasons. First, the introductory formula does not make a claim Jesus is providing the meaning of Exodus 3:6. Jesus asserts Moses showed the existence (ἐμήνυσεν) of the resurrection through the Exodus passage (Luke 20:37). The phrase stresses Moses's authority but does not necessarily specify whether or not resurrection was Moses's primary meaning in Exodus 3:6.[67] Second, Jesus's explanation does not claim Exodus 3:6 explicitly meant resurrection. Jesus points out that God's statement "the God of Abraham, Isaac, and Jacob" would not be genuine unless he was the God of the living. This is not direct interpretation but implication. Hence, Jesus deals with significance and not meaning.

If Jesus appealed to an implication of Exodus 3:6, was that appeal valid? This leads to dealing with another faulty presupposition. The scholar has us accept that "God of Abraham, Isaac, and Jacob" is a phrase merely expressing God's self-identification to Moses.[68] In doing so, this scholar has us believe only "two texts" are involved: the texts in Luke and Exodus. However, such an interpretation may oversimplify what the phrase means in context. Jesus's statements involve more than the two texts suggested above. The very mention of "God of Abraham, Isaac, and Jacob" indicates one must go back to Genesis since that book originally talks about the patriarchs. Furthermore, Jesus refers to how the patriarchs died which is discussed in Genesis (cf. Luke 20:38). Hence, one must examine not just Luke and Exodus but also Genesis.

Accordingly, when we look at Genesis, we discover that the phrase "the God of" is a covenant declaration. Sarna rightly notes it does not merely describe God's self-identification but consistently deals with how God will keep his covenant promises (cf. Gen. 24:12, 48; 26:24; 28:13).[69] More

specifically, the way the phrase is used communicates God's loyalty to fulfill promises he made with *the patriarchs themselves*. God not only promised to give Abraham's descendants' land, seed, and blessing but also promised those things to the patriarch himself (Gen. 12:1–3; 13:15). Hence, when God declares he is "the God of Abraham" to Isaac, he states he will continue his promises to Isaac because of what he promised *Abraham* (Gen. 26:24). In context, being "the God of Abraham" denotes his faithfulness to that patriarch personally.[70] Accordingly, the phraseology denotes how God will fulfill his promises to the patriarchs themselves and thus, why he works with subsequent generations.

Consistently Moses describes the deaths of the patriarchs in a way that gives hope they would still experience those blessings. Moses describes Abraham's death as being "gathered to his people" (Gen. 25:8). Some have suggested this refers to burial practice.[71] That may be in part but is certainly not the whole of it. For example, Joseph records he will lie down with his fathers and then be buried later on (47:30).[72] In that text, the wording of being gathered to the fathers is a separate event from burial. Hence, commentators take the language to refer to how the "deceased joins his ancestors in the realm of the dead."[73] With that, Moses implies the patriarchs are not dead and gone but alive and awaiting the future promise (cf. Heb. 11:13).[74]

All of this evidences God was committed for the patriarchs to experience the fulfillment of his promises. His being "the God of Abraham, Isaac, and Jacob" expressed such a determination. This sets up for how that phrase is used in Exodus. In context, the statement does not merely identify who God is but establishes his covenant loyalty. God remembers his covenant with the patriarchs (Ex. 2:24–25) and so initiated a relationship with the current generation.[75] God's faithfulness to Israel's forefathers drives his deliverance to fulfill his covenant promises.

If this is part of the idea of Exodus 3:6, then Jesus's use of that text is not misguided. How can God claim he is determined to be faithful to the patriarchs—for them personally to experience the fulfillment of his promises—if they are forever dead and gone?[76] Rather, for God to keep his promises to them requires a resurrection. If there is no resurrection, then God's covenant faithfulness is nullified. Thus, for God to legitimately claim to be "the God of Abraham, Isaac, and Jacob" and all that it entails, he must be the God of the living and not the dead (Luke 20:38). Jesus further claims

that “all live to God” which matches how Moses described the deaths of the patriarchs.[77] They do still live on, awaiting the time when God will fulfill all things to them. Jesus has followed Moses’s logic carefully and has drawn a legitimate implication from Exodus 3:6. He uses this to prove those who deny the resurrection, deny God’s faithfulness to his covenant. Interestingly enough, those of Jesus’s time period reasoned along these lines as evidenced in a variety of their writings.[78] Our Lord’s audience was well aware of how he was thinking and knew he had “spoken well” (Luke 22:39).

Hence, Jesus’s logic is quite sound. Such an example illustrates the importance of presuppositions. If we accept certain notions (e.g., “two texts” or a lack of distinction between meaning and significance), then it forces us into certain conclusions. However, if these assumptions are not valid, then there are more factors to consider leading us to an entirely different conclusion.

All of this relates back to the chapter’s earlier discussion to inductively look at authorial intent. As we mentioned before, the foundational issue is giving the author a fair hearing and seeking to see all the evidence before coming to a conclusion.[79] The question is whether we artificially have blocked ourselves from doing so based upon our assumptions. In the case of Jesus and Exodus 3:6, removing false preconceptions and the restrictions they bring allows us to reach *the opposite conclusion* of what was asserted earlier. Therein lies the power of presuppositions and why this entire discussion is important. Decisions we make at this level shape our entire analysis. Hopefully, we have begun to formulate convictions that allow us to give the authors of Scripture a fair hearing. In doing so, even in this example, we begin to see how Moses contextually developed God’s commitment to the patriarchs and how this sets up for our Lord to later use that text. The hermeneutic of the Old Testament leads to the New Testament.

SYNTHESIS: PRESUPPOSITIONS, HERMENEUTICS, AND THE QUEST

This chapter has covered the importance of presuppositions. Although seemingly insignificant, our preconceptions can greatly influence our

conclusions. We primarily discussed three major presuppositions along this line. First, we reinforced our conviction concerning the centrality of the author's intent. Second, we highlighted the distinction between meaning and significance. Third, we remembered the reality of intertextuality.

As stated earlier, our goal in this discussion is to see how this shapes our understanding of the quest for authorial logic and our own hermeneutic. Regarding the latter, these presuppositions are not just the presuppositions to figure out how the New Testament uses the Old but how we approach Scripture generally. Fundamentally, if we claim to believe in the centrality of authorial intent, our method must be deliberately committed to that aim. Hence, when we approach the Scripture, our goal must not be to find the theology we desire or to gain a certain positive experience from reading the text. We should not be selfish in our reading of Scripture. Instead, our fundamental objective is to hear what he has to say through the human author. Encouragement and theology will come from this to be sure, but it will only come from what God said if we actually listen to his Word and not our own desires imposed on the passage. A conviction about authorial intent makes us those who discover the intent of the text, as opposed to those who place demand upon it.

Similarly, we should also factor in the distinction between meaning and significance. On one hand, we need to identify what the author meant; on the other hand, we need to identify the ramifications that has on our life. Exegesis is necessary, but exegesis without application is deficient. Every text demands a response and so every text is applicable in some fashion. We just need to make sure the implications we draw from a text cohere with the original meaning of the text. Put differently, would the author agree that our application of the text really stems from his intent? The discussion of meaning and significance helps us to be more conscious hearers and doers of the Word.

The presupposition of intertextuality reminds us how far context goes. "Context is king."[80] The question we have encountered in this chapter is whether our understanding of context is thorough enough. Have we bought into the misconception that every text is an island? Have we been rigorously examining the potential intertextuality of the text? Have we really connected all the dots together correctly? If context is so essential, it is incumbent in our daily study of Scripture to make sure we are cognizant of every layer of context the author has woven together for us. In these

ways, I hope the presuppositions listed above make us more faithful students of God's Word in our everyday Bible study.

However, this book is equally about the quest for authorial logic as it is about hermeneutics in general. I am not suggesting in this chapter the author always reasons multitextually or every time he "uses" a text he appeals to its significance as opposed to meaning. Rather, my goal is to defend key evangelical presuppositions that guard us against putting illegitimate restrictions on the author. We have seen how assumptions can actually cause us to come to opposite conclusions. Hence, having the right foundation, method, and terminology paves the way for us to thoroughly examine how the authors of Scripture were hermeneutically reasoning. Our job is to "connect all the dots correctly" so that we can see how the author thought through the Scriptures. As we have observed, such a method already indicates the legitimacy of the connection between prophetic hermeneutic and the apostolic hermeneutic. With this in mind, let the quest begin.

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1. Enns, *Inspiration and Incarnation*, 114.
2. Ibid., 132.
3. To be clear, the scholar saying these things does not hide this fact maliciously. Rather, he states his presuppositions quite clearly; his entire book is about these presuppositions. See Ibid., 23–70, 113–65.
4. We are not alone in this thinking. Scholars have discussed this at length. See Beale, "A Surrejoinder to Peter Enns"; Beale, "Review Article of Inspiration and Incarnation"; Enns, "Response to Greg Beale"; Beale, "Rejoinder to Steve Moyise"; Moyise, "Misappropriate the Scriptures?"
5. Ramm, *Protestant Biblical Interpretation*, 1–2; Stein, *A Basic Guide to Interpreting the Bible*, 18–21; Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 58–59; Duvall and Hays, *Grasping God's Word*, 36–44; Vanhoozer, *Is There a Meaning?*, 261–62. Even on a popular level, evangelical scholars recognize this. See DeYoung, *Taking God at His Word*, 62–68; Hendricks, *Living by the Book*, 201.
6. Stein, *A Basic Guide to Interpreting the Bible*, 18–21; Duvall and Hays, *Grasping God's Word*, 36–44.
7. Moyise, "Misappropriate the Scriptures?," 21; Beale, "Rejoinder to Steve Moyise," 152–80; Moyise, "Reply to Greg Beale," 54–58. In the discussion between Beale and Moyise, two major issues rise in the debate: authorial intent and the notions of meanings and significance. The former is covered in this section and the latter in the next. Their debate illustrates that these presuppositions are critical in the overarching discussion of the NT's use of the OT.
8. Gadamer, *Truth and Method*, 388; Barthes, *The Pleasure of the Text*, 27.
9. Derrida, *Of Grammatology*, 206–7.
10. Ibid., 204–7.
11. See Hirsch, *Validity in Interpretation*; Vanhoozer, *Is There a Meaning?*; Stein, "Benefits of an Author-Oriented Approach."

12. Bauckham, *2 Peter, Jude*, 234; Schreiner, *1, 2 Peter*, 324; Davids, *The Letters of 2 Peter and Jude*, 215.
13. Witherington, *Grace in Galatia*, 227–28.
14. Carson, *The Gospel According to John*, 399; Köstenberger, *John*, 315.
15. Thompson, *The Book of Jeremiah*, 581; Huey, *Jeremiah, Lamentations*, 284.
16. Enns, *Inspiration and Incarnation*, 116.
17. Ibid., 116–142; Fitzmyer, "Old Testament Quotations in Qumran," 297–33.
18. Beale, "A Surrejoinder to Peter Enns," 14–20; Carson, *Collected Writings on Scripture*, 283.
19. Gentry, *Kingdom through Covenant*, 102–8; Hamilton, *What Is Biblical Theology?*, 77–85; Beale, *Handbook*, 13–27.
20. Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 704–5.
21. Ibid., 705.
22. Enns, *Inspiration and Incarnation*, 115–16.
23. Ibid. The idea of interpretation is the derivation of the meaning of a text.
24. Ibid., 133–34.
25. Hirsch, *Validity in Interpretation*, 8; Beale, "Rejoinder to Steve Moyise," 153–58; Vanhoozer, *Is There a Meaning?*, 261–62; Duvall and Hays, *Grasping God's Word*, 12.
26. Beale, "Rejoinder to Steve Moyise," 153–58; Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, xxvi–xxvii; Kaiser, "Single Meaning, Unified Referents," 51–52; Stein, *A Basic Guide to Interpreting the Bible*, 44; Bock, "Evangelicals and the Use of the Old Testament in the New, Part 2," 310, 317.
27. Beale, "Rejoinder to Steve Moyise," 153–58; Kaiser, "Single Meaning, Unified Referents," 51–52.
28. Hirsch, *Validity in Interpretation*, 8; Beale, "Rejoinder to Steve Moyise," 153–58; Vanhoozer, *Is There a Meaning?*, 261–62.
29. Stein, *A Basic Guide to Interpreting the Bible*, 44. Stein deals with how this principle of meaning and significance deals with the case of "do not muzzle the ox" in 1 Cor. 9:9. The law in Deuteronomy about not muzzling the ox deals ultimately with fairness in paying workers (Deut. 25:4) and so Paul is justified in applying that law to discuss paying a pastor (1 Cor. 9:9). Christensen, *Deuteronomy 21:10-34:12*, 602; Merrill, *Deuteronomy*, 325; McConville, *Deuteronomy*, 367. McConville's analysis is helpful. "According to the organization of the laws following the Decalogue order, vv. 1–3 (Braulik 1992a: 186), or vv. 1–4 (Kaufman 1978–9: 141; see 'Form and structure' at Deut. 24) are still under the influence of the Ninth Commandment. . . . The prohibition of false witnesses, interpreted as 'fairness to one's fellow as regards both his substance and his dignity,' applies even to the convicted criminal (1–3) and to the domestic animal (4)."
30. Thomas, "The Principle of Single Meaning," 141–42; Ramm, *Protestant Biblical Interpretation*, 113; Terry, *Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testament*, 205.
31. Moo, *The Letter of James*, 88–89. Arguably, hearing relates to what a text means (locution and illocution) whereas doing relates to perlocution. James 1:21 furnishes this context when it talks of receiving God's Word.
32. See previous discussion on Deut. 4:1–2. See also, Moo, *The Letters to the Colossians and to Philemon*, 94; Moo, *The Letter of James*, 88–89; Varner, *The Book of James: A New Perspective; A Linguistic Commentary Applying Discourse Analysis*, 28–32; Waltke, *The Book of Proverbs, Chapters 1–15*, 175–76. Cf. Wilson, "33–2:130 ",חכם.
33. See *HALOT*, 1:346, 622–23. Enns, "51–2:250 ",חק; Liedke, "חק .1:470 ",חקקן often has the idea of a boundary or apodictic law. Apodictic law is usually the foundation for casuistic or case law. In other words, apodictic law gives the foundational legal principles, which are applied to certain cases.

34. Cf. Popkes, “James and Scripture,” 216.
35. Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 704–5.
36. Thomas, “The New Testament Use of the Old Testament”; Beale, *Handbook*, 55–94; Kaiser, *The Use of the Old Testament in the New*.
37. See chapter 5 for further discussion of this.
38. Moyise, “Misappropriate the Scriptures?,” 15–20; Enns, *Inspiration and Incarnation*, 133–35.
39. See earlier discussion in chapter 1 (fn. 43) on the nature and legitimacy of using the term “intertextuality.”
40. Nicole, “New Testament Use of the Old Testament,” 13–14.
41. Broyles, “Traditions, Intertextuality, and Canon,” 167; Fishbane, “Types of Biblical Intertextuality,” 39–44; Waltke, *Old Testament Theology*, 125–26; House, *Old Testament Theology*, 55–57; Kaiser, *Towards an Old Testament Theology*, 13–19.
42. Bateman IV, “Introduction,” 26; Carson, *Collected Writings on Scripture*, 281–82; Beale, “Hosea 11:1 in Matthew,” 697–703.
43. We can argue fundamentally God is the ultimate author of Scripture and thereby Scripture draws its unity in him. See Pickup, “New Testament Interpretation of the Old Testament,” 361. That should provide a fundamental theological reason behind reading the Scripture intertextually. Nevertheless, this is not merely a theoretical reality but one (as the rest of the discussion shows) fleshes itself out in in the author’s intention and text.
44. Longenecker, *Biblical Exegesis in the Apostolic Period*, 34.
45. Ibid.
46. See Nickelsburg, *1 Enoch 37–82*, 155; Nickelsburg, “Apocalyptic and Myth in 1 Enoch 6–11,” 390–91; Collins and Collins, *King and Messiah*.
47. Collins and Collins, *King and Messiah*, 84–86; Knibb, “Messianism in the Pseudepigrapha,” 173.
48. Knibb, “Messianism in the Pseudepigrapha,” 166.
49. Pickup, “New Testament Interpretation of the Old Testament,” 361. Pickup affirms this when he discusses the mentality of Jewish exegesis. “Jewish exegetes kept in mind something that we may tend to overlook: the fact that, from the perspective of God in eternity, the Scriptures are really a ‘timeless unity in which each and every verse is simultaneous with every other, temporally and semantically.’ As a result, the various contexts of Genesis through Malachi are ultimately all connected. So if a given verse is considered from that broader perspective, the words of the verse often call to mind an additional truth when they are read in the light of other contexts that God has revealed. Words are vehicles of thought, and context is largely what gives them meaning. So when a Jewish reader saw that the words of a passage expressed another truth if they were read in a different, divinely revealed context, he concluded that such a phenomenon could not be coincidental; all such intertextual connections—and therefore the fuller or multiple significations of the text that those connections brought to mind—must have been in the mind of God when he inspired the human author to state those words in the first place.”
50. Fensham, *The Books of Ezra and Nehemiah*, 42.
51. Ibid.
52. House, “Old Testament Narrative.”
53. Grisanti, “The Davidic Covenant,” 237; Kaiser, *The Messiah in the Old Testament*, 78–79.
54. Garrett, *Hosea*, 700–3.
55. Ibid., 700–8; Beale, “Hosea 11:1 in Matthew,” 697–705; Sailhamer, “Hosea 11:1 And Matthew 2:15.”
56. Moo, *The Epistle to the Romans*, 614; Schreiner, *Romans*, 528.
57. Tate, *Psalms 51–100*, 502.
58. Lane, *Hebrews 1–8*, 98–101.
59. Mohler, “Inerrancy and Hermeneutics,” 203.

60. Dodd, *According to the Scriptures*, 110, 126–27. See also, Nicole, "The New Testament Use of the Old Testament," 25–26; Beale, "Jesus and His Followers," 390 n10.
61. Bateman IV, "Introduction," 26; D. A. Carson, *Collected Writings on Scripture*, 281–82.
62. Beale, *Handbook*, 44.
63. Hays, *Echoes of Scripture*, 29–32; Beale, *Handbook*, 32–34; Waltke, *Old Testament Theology*, 126.
64. Hays, *Echoes of Scripture*, 29–32.
65. Beale, "Rejoinder to Steve Moyise," 158–61.
66. Enns, *Inspiration and Incarnation*, 114.
67. Pao and Schnabel, "Luke," 369. The following phrase "as He says" (ὡς λέγει) asserts a comparison between Jesus's claim and what the passage states. Again, such language does not explicitly state an interpretation, but rather draws an implication by comparison.
68. Enns, *Inspiration and Incarnation*, 132.
69. Sarna, *Genesis*, 187.
70. Matthews, *Genesis 11:27–50:26*, 411.
71. Hamilton, *The Book of Genesis Chapters 18–50*, 168.
72. Kidner, *Genesis*, 150; Bock, *Luke 9:51–24:53*, 1629; Wenham, *Genesis 16–50*, 160.
73. Matthews, *Genesis 1–11:26*, 356; Wenham, *Genesis 16–50*, 192.
74. Bruce, *Hebrews*, 298; Lane, *Hebrews 9–13*, 356.
75. Sarna, *Exodus*, 13; Durham, *Exodus*, 26; Stuart, *Exodus*, 103–4.
76. Even with an afterlife, how would they personally participate in blessing the world and experience the land promise if they are in the afterlife? This too demands a resurrection.
77. Pao and Schnabel, "Luke," 370.
78. Like the discussion in Genesis, intertestamental literature indicates an awareness of eternal life. See 2 Macc 7:9; Jub 23:31; 1 Enoch 91:10; 92:3; 103:3–4. See Bock, *Luke 9:51–24:53*, 1629; Marshall, *Luke*, 743.
79. Arguably in this case, Jesus represents Luke's perspective in the narrative or Luke aligns his narration with our Lord's perspective.
80. Cf. Stein, *A Basic Guide to Interpreting the Bible*, 158.

3

THE PROPHETIC HERMENEUTIC

THE PROPHET AS EXEGETE AND THEOLOGIAN

As we begin to "connect the dots," the quest for authorial logic turns to the hermeneutical practices of the prophets. Within this, we encounter a variety of perspectives regarding who the Old Testaments writers were and how they thought and wrote. From the viewpoint of liberal scholarship, the prophets were people who composed bits and pieces of Israel's religious traditions.[1] Others think of them as those who merely recorded God's Word as he dictated it to them.[2] To others, they were some sort of historians.[3] Perhaps to some of us, the Old Testament writers were people who wrote some interesting stories, good poems, and confusing prophecies that are full of moral lessons.

So who are the prophets? This question again takes us back to the central issue of the quest: authorial intent. I would argue when we consider the factors mentioned in the last chapter, a different picture emerges than the ones listed above. Hamilton, Rydelnik, and Beale have identified this "different picture" of the prophets in their own studies of Old Testament intertextuality. In essence, they contend the prophets were scholars of Scripture.[4] This chapter intends to support that general thesis. In my own words, the intertextuality of the Old Testament demonstrates the prophets are exegetes and theologians.

Admittedly, these authors are a "motley crew," from a herdsman (e.g., Amos) to people in the royal court (e.g., Isaiah). Despite such diversity, these people were united in how they thought about God's Word. They knew what God had revealed and showed care in handling the scriptural texts. They were good exegetes. Furthermore, they were aware of the theological implications of past revelation and developed those concepts via

new revelation in ways consistent with the original intent. The Old Testament writers were also therefore theologians. Thus, the prophets were not simplistic in their thinking and writing. Rather, being guided by the Holy Spirit, they were precise and sophisticated. This chapter aims to establish this concept of "exegete and theologian" as the core of the prophets' rationale.

A WORD ON THE NATURE OF OLD TESTAMENT INTERTEXTUALITY

Before examining the intertextual interactions within the first canon, we need to make a necessary observation about the nature of intertextuality in the Old Testament. The previous chapter has already discussed the existence of intertextuality in the Old Testament. That being said, Old Testament intertextuality at times can work differently than what we might be familiar with, different than how we have seen intertextuality appear in the New Testament. The apostles frequently provide introductory formulae in quoting the Old (e.g., Matt. 2:15; Acts 15:15; Rom. 3:10–18; 10:16). Even without an introductory clause, they at times still quote clear segments of texts (e.g., Rom. 3:20; 1 Cor. 2:16; 1 Peter 3:10–12). These are the surest instances of intertextuality. However, these are not the only ways intertextuality occurs. Even in the New Testament, the apostles make allusions without the use of an introductory formulae or a citation.[5] We may not be initially as familiar with this but it is nonetheless present.

Being aware of this helps us to understand Old Testament intertextuality. To be sure, the prophets can employ substantial quotations or introductory formulae (e.g., Jer. 26:18; Joel 2:32). Nonetheless, less explicit intertextuality also occurs in the Old Testament. For example, Proverbs commands its readers to bind wisdom to their necks (3:3; 6:21). Although those verses do not have an introductory formula, most recognize the verses allude to where Moses commands Israel to bind the law to themselves (Deut. 6:8).[6] Similarly, the writer of Kings describes how Elijah goes down to Mount Sinai for forty days and nights and experiences God's presence (1 Kings 19:8–13). Though the writer does not blatantly compare Elijah's experience with Moses's time on Mount Sinai, scholars recognize he intended an association.[7] References to God's lovingkindnesss (חֶסֶד) in

certain contexts reminds one of God's revelation of his name in Exodus 34:6–8.[8] In those passages (Ps. 86:16; 103:8; 136:1; 145:8), the psalmist does not provide a formal quotation, but the link is still present.

Accordingly, the prophets use unique words, phrases, motifs, concepts, places, and events to generate allusions. These less overt appeals are still part of how the prophets interfaced with past revelation. Thus, scholars are correct in saying intertextuality is pervasive in the Old Testament; we just need to know how it works.[9] The prophets do not always openly declare to us they are alluding to a text. Sometimes they just embed the allusion in their writings and assume we will pick it up. This goes back to our discussion in the previous chapter about finding those linguistic and contextual similarities to make a case that the writer alluded to previous revelation.

In addition, chronology is an important consideration when dealing with Old Testament intertextuality. This goes back to the central notion of authorial intent and Hays' criteria of availability. The human author would not have access to revelation that came after him. Hence, understanding the dating of biblical books is important. It ensures we observe how an author develops revelation antecedent to him as opposed to subsequent. This is in part what Kaiser reminds us in his principle of antecedent theology.[10] Since a full discussion of dating would make this chapter unwieldy, I have relegated such discussions to the footnotes.[11]

One final clarification should be made about the prophet's use of Scripture. Who is the prophet in the "prophetic hermeneutic"? The second chapter emphasized intertextuality comes from the author. This dictates we analyze the intent of the writer or those that he has selected to reflect his perspective (e.g., a certain individual in a narrative) to determine the prophetic hermeneutic. A character within a story may misuse revelation (cf. Gen. 3:1, 4); however, that does not necessarily mean the author failed to understand God's Word. This distinction mirrors the "prescriptive" versus "descriptive" classifications found in other hermeneutical discussions.[12] This is an important factor to keep in mind as we seek to identify the prophetic hermeneutic.

THE PROPHET'S KNOWLEDGE OF SCRIPTURE

The first step in understanding the prophets and their hermeneutic is to establish they really knew the Scriptures well. After all, if every Old Testament author wrote without any knowledge of the Bible, then it would be foolish to talk about any sort of "hermeneutic" or theological complexity. However, both deductive and inductive evidence point to the reality the prophets grappled with prior revelation and saturated their own writings with their thinking about past revelation.

On a deductive level, the prophets proclaim the Scriptures' authority as well as their delight in it. Moses requires careful attention to preserving the truths of the law (cf. Deut. 4:1–2).[13] He reminds the people to submit to God's decrees. He also proclaims the devastating results of disobedience (Deut. 27:11–26). He demands people read the Law regularly, which would have the effect of making them knowledgeable about God's Word (e.g., Deut. 17:18–20; 31:10–13). The author of the Pentateuch thereby retains a high view of God's revelation.

The rest of the Old Testament maintains this attitude. Joshua echoes this same sentiment. Israel is to meditate on God's Word day and night (Josh. 1:8). Psalms written by David and Asaph attest to how they view the sacred writings as glorious and how they contemplate God's Word (Ps. 19:7–14; 78:1–5). Isaiah records that the faithful will consult God's Word and tremble before it (Isa. 8:16–20; 66:2). Many other prophets exhibit their high view of Scripture when they lament over Israel's disobedience to God's law (Ezek. 16:1–58; Lam. 4:13; Amos 1:1–2:16; Hab. 1:3–4). The writer of Chronicles looks favorably on individuals like Josiah who desired for people to obey the law (2 Chron. 34:33; 35:1–25). In the exile, Daniel thinks upon the book of Jeremiah (Dan. 9:1–3). After the Jews return to the land, the author of Ezra positively recounts Ezra's determination to study, live, and teach the law of God (Ezra 7:10). Likewise, the writer of Nehemiah applauds Israel's efforts to understand and obey the law (cf. Neh. 8:13–18). He also condemns the nation for failing to do so fully (Neh. 13:14–31). From the time of Moses to the end of Old Testament history, the prophets uphold a high view of Scripture, claim they think upon it deeply, and applaud those who follow in their footsteps.

Based upon this evidence, it is a little strange for the prophets (or the apostles who share the same convictions for that matter) to have this outlook and then turn around, be unaware of the Old Testament, write without any biblical theological perception, and twist what little they know.

Would they really be ignorant of what they championed and commanded others to know? Would they have a shallow understanding of what they deeply mediated upon? Would they distort what they condemned others for disobeying? There is a massive inconsistency in our own logic if we would suggest any of the above.

Rather, the above discussion should incline us to view the prophets as people who cared about how God's Word was treated. The examples above show they were passionate about God's Word (cf. Ezra 9:5–15). Consequently, their zeal for the Scripture should also incline us to see that when the prophets discuss events or concepts echoing prior revelation, they were aware of that passage and were appealing to it.[14] They deeply meditated upon the Scripture and it inevitably influenced their writings.

This deductive reasoning bears out when we examine the Old Testament. The prophets knew the Scriptures. The following is just a brief survey of this. I do not intend to come close to being exhaustive. That would go beyond a chapter and would require tomes. Other works attempt to more comprehensively trace the connections within the Old Testament and I would refer you to them.[15] Rather, my goal is to introduce the reality that every book of the Old Testament alludes to other revelation. This brief presentation, along with the work of other scholars, should indicate to us the prophets were much more knowledgeable than we may give them credit for.

The Pentateuch contains numerous connections within itself. This includes allusions to the Sabbath (Ex. 20:8; cf. Gen. 2:1–2), the promises to the patriarchs (Ex. 2:24; cf. Gen. 12:1–3), creation (Ex. 20:11; cf. Gen. 1:1–31), Eden (Lev. 26:12; cf. Gen. 3:8), and God's dominion (Gen. 1:26–28; cf. Num. 24:19). Joshua refers to God's law (Josh. 1:8) as well as to God's promises to past patriarchs (cf. Josh. 24:1–4). Judges fleshes out the nature of covenant disobedience and punishment found in Leviticus 26:19–25 and Deuteronomy 28:23–25. Ruth extends the genealogies of Genesis in the search for Messiah (Ruth 4:17–22; cf. Gen. 5:1; 38:29–30). It also plays off the book of Judges (cf. Ruth 1:1) and alludes to God's judgment described in the Mosaic covenant (Ruth 1:1–2, 6; cf. Lev. 26:19–25; Deut. 28:23–25).[16]

Samuel (2 Sam. 7:1–11), Kings (2 Kings 13:23), and Chronicles (1 Chron. 16:16) all refer to the Abrahamic covenant found in Genesis. Within this, the writer of Samuel demonstrates how the Davidic covenant draws

upon the promises of the Abrahamic and Mosaic covenant (2 Sam. 7:9–11; cf. Gen. 12:1–2; Deut. 25:19) as well as counteracts the era of the Judges (2 Sam. 7:11). The same author also makes connections between David and Joseph (1 Sam. 17:17–18; cf. Gen. 37:12) as well as Saul and Achan (1 Sam. 14:29; cf. Josh. 7:25–26).[17] The writer of Kings parallels Elijah and Moses (1 Kings 19:8; cf. Deut. 4:10). He also reveals how the Davidic covenant fleshes out in Israel's history (1 Kings 4:20–25 [Heb. 5:5]; cf. 2 Sam. 7:9–11). The Chronicler links the temple construction with the Davidic covenant (2 Chron. 6:15–18; cf. 2 Sam. 7:9–11; 1 Chron. 17:11–13), which fulfills promises made to Israel's forefathers (2 Chron. 6:31–35; cf. Gen. 12:1–3). The book of Esther alludes to Exodus and Samuel (Est. 3:1; cf. Ex. 17:8; 1 Sam. 15:8).[18] The book of Ezra alludes to the ending of 2 Chronicles (Ezra 1:1; cf. 2 Chron. 36:21–23). Ezra also refers to the prophetic ministry of Haggai and Zechariah (Ezra 5:1) and discusses the law of Moses (Ezra 9:1–11; cf. Deut. 7:3). Nehemiah similarly references prior revelation. In fact, that book summarizes the entire scope of Old Testament history leading up to the postexilic period (Neh. 9:2–37). This passage contains the wording and perspective of other texts that recount Israel's past (cf. Ps. 78:1–72). These connections indicate Old Testament historical literature is not simply history or a collection of stories but rather, an expression of how past revelation works out in the world.

Wisdom literature is also replete with Old Testament allusions. Psalms makes frequent allusions to God's law (Ps. 81:3; cf. Lev. 23:24) as well as God's promises to his people (Ps. 67:1; cf. Num. 6:25). Certain poems reference the Exodus and crossing of the Red Sea (Pss. 74:13; 77:16; 114:1–8). They heavily deal with the Davidic covenant (Pss. 72:1–20; 78:70; 89:1–53). Proverbs too alludes to the law of Moses (Prov. 6:21; 20:10; cf. Deut. 6:8; 25:13 respectively) as does Ecclesiastes (Eccl. 5:2; cf. Deut. 23:22).[19] The Song of Songs contains Edenic imagery that would show that the Song actually relates to Genesis.[20] Others have pointed out connections between Psalms and Job (Job 7:17; cf. Ps. 8:4). Accordingly, wisdom literature is intertextual.

In like manner, the major and minor prophets refer to past revelation. Most of prophetic literature explicitly alludes to various laws in the Pentateuch (Isa. 1:17; Jer. 3:1; Ezek. 8:9–10; cf. Ex. 22:22; Deut. 24:1–4; Lev. 11:29–31, respectively). On top of this, Isaiah makes allusions to the first Exodus in light of presenting a new and ultimate one to come (Isa.

43:18–19; cf. Ex. 14:1–31). Jeremiah alludes to Isaiah's depiction of the final king (Jer. 23:5; cf. Isa. 4:2) as well as develops Moses's understanding of a new covenant to come (Jer. 31:31–33; cf. Deut. 30:1–6). Ezekiel refers to that same expectation (Ezek. 36:26–28; cf. Deut. 30:1–6) as well as the growing concept of God as Shepherd throughout the Old Testament (Ezek. 34:11–16; cf. Gen. 48:15; Ps. 23:1).[21]

Daniel alludes to several prophets including Isaiah (Dan. 9:24; cf. Isa. 52:13–53:12), Jeremiah (Dan. 9:2; cf. Jer. 25:11; 29:10), and Ezekiel (Dan. 9:24; cf. Ezek. 40–48). Joel appeals to Obadiah (Joel 2:32 [Heb. 3:5]; cf. Obad. 1:17) and makes an allusion to God's name revealed in Exodus (Joel 2:13: cf. Ex. 34:6–8). Jonah echoes Joel and Exodus along that same line (Jonah 4:2; cf. Ex. 34:6–8; Joel 2:13).[22] Nahum echoes Jonah (Nah. 1:3; cf. Jonah 4:2) and alludes to the "good news" found in Isaiah (Nah. 1:15; cf. Isa. 40:9). Micah (4:1–5) and Amos (9:11–15) reference the Davidic covenant (2 Sam. 7:11–14) to show its ultimate fulfillment. In the process, some of these prophets even recall key descriptions of Solomon's kingdom (cf. 1 Kings 4:25–5:4; Amos 9:11–15; Mic. 4:1–5). Habakkuk refers to Deuteronomy and Psalms (Hab. 3:1–8; cf. Deut. 32:2–3; Ps. 18:12; 114:3) as well as alludes to Abraham's faith mentioned in Gen. 15:6 (cf. Hab. 2:4).[23] Zephaniah makes reference to other prophetic texts of judgment (Zeph. 1:3; cf. Isa. 6:10; Jer. 4:25; 9:10; Ezek. 7:19). Haggai alludes to specific covenantal curses (Hag. 1:6; cf. Deut. 28:38–40) as well as messianic promises (Hag. 2:21–23; cf. Isa. 42:1; 43:10). Zechariah, the book of God remembering, is replete with intertextuality including allusions to Daniel (Zech. 1:17; cf. Dan. 7:1–8; 8:1–12), Isaiah (Zech. 6:12; cf. Isa. 4:2; 11:1), and Ezekiel (Zech. 2:2; cf. Ezek. 40:3). Hosea and Malachi recall Israel's origins from Genesis (Hos. 12:12; Mal. 1:2; cf. Gen. 28:5; 25:23 respectively) and the latter book recalls Moses's and Elijah's work with a view toward a future messenger (Mal. 4:4–6; cf. Deut. 18:15; 34:10–12; 1 Kings 19:8–13).

Again, this is by no means a complete list of all the intertextuality within the Old Testament (actually, *far* from it). However, it does illustrate every Old Testament book connects with prior revelation, often times in multiple ways. This should begin to reformulate our perception of the Old Testament authors. The above evidence shows the prophets were not unintelligent and biblically ignorant people. They were men whose minds

were saturated with the Scripture which flowed into their texts under the superintendence of the Spirit.

The reality that the prophets frequently make allusions to earlier revelation sets the foundation for us to discuss the prophets' rationale. In the previous chapter, I suggested they were not thinking merely of a single passage but rather often thought through multiple texts. The above analysis supports this idea. It not only illustrates the prophets were aware of and alluded to numerous texts but also that such a mentality is not isolated to a few writers.[24] Rather, the list above preliminarily indicates the vast majority of Old Testament authors were immersed and thoroughly influenced by Scripture. Accordingly, their understanding of previous revelation may not be as shallow and their writings not as simple as some might think.[25] Some may have been herdsmen (e.g., Amos) or shepherds (e.g., David) but that does not mean they were ignorant and dumb.[26] The observations above begin to show that the prophetic hermeneutic is not only pervasive throughout the Old Testament but also contains far more erudition than one may have first imagined.

THE PROPHET AS EXEGETE

Having observed various allusions to previous revelation, we can ask how the prophets "used" it. As the previous chapter mentioned, this revolves around the issues of meaning and significance. The former category is the focus of this section. My goal here is to show the prophets do not change the meaning of previous revelation when they discuss it. Just as exegesis fundamentally endeavors to articulate the author's intent, so the prophets show care in how they interpret and communicate the Scripture. As we will see, their writings reflect such accuracy on multiple levels.

Main Ideas

The prophets do not merely make allusions to individual verses, phrases, or even words, but also to the main ideas of large sections of texts. When they do, our inquiry is whether or not they articulate those concepts rightly. Do they uphold the original meaning of a text, or do they alter the ideas of previous revelation?

One example that evidences the prophets' hermeneutical accuracy concerns their handling of God's covenant promises. Three core promises

within the Abrahamic covenant are land, seed, and blessing (Gen. 12:1–3; 13:14–18; 18:18; 22:16–18).[27] Israel would inherit a certain region of land (Gen. 15:18–21), become numerous and even the progenitor of the ultimate king (Gen. 17:6), and thereby facilitate blessing for all the nations (Gen. 22:16–18).[28] Do the prophets paint the same picture or something different?

Moses paints this picture. He bases Israel's conquest of the land on the promise of land (Deut. 9:5) and acknowledges that God has maintained his promise of making Israel a great nation per the covenant made with Abraham (Deut. 1:10–11; cf. Gen. 15:5).[29] Joshua maintains that paradigm. He affirms the conquest of the land was part of God's effort to fulfill his covenant promises (Josh. 24:1–14). The prophetic writers of Samuel and Kings also uphold the Abrahamic promises. They describe Israel as numerous as the sand (1 Kings 4:20; cf. Gen. 22:17) alluding to the seed promise. They note how, in the days of David and Solomon, the territorial boundaries of Israel essentially match what was specified to Abraham in Genesis (2 Sam. 8:3; cf. Gen. 13:14–18). They also stress how nations come to bless God (1 Kings 10:9), which was part of the purpose of the Abrahamic covenant (Gen. 12:2–3). The prophetic writers of Samuel and Kings understood the Abrahamic covenant promises in a fashion consistent with what was originally articulated.

Later prophets also discuss the covenant promises with hermeneutical accuracy. Isaiah proclaims that Gentiles will come to the land of Israel and Jerusalem to learn God's law (Isa. 2:2–4). The world will be blessed as the curse is removed and creation returns to its originally blessed state (11:1–10). Micah similarly portrays when the nations are blessed and Israel becomes the great nation it was promised to be (Mic. 4:1–6). Interestingly enough, he even uses imagery found in 1 Kings, which depicted how God's promises flourished in Solomon's reign (Mic. 4:4; cf. 1 Kings 4:25). Thus, Micah not only maintains the same idea found in Genesis but also what has been developed throughout the canon. Ezekiel likewise envisions a period (Ezek. 36–48) when the Gentiles will be blessed (cf. 39:21) and when Israel will dwell in the land (47:13–48:35; cf. Gen. 15:18–21).[30] Jeremiah and Amos affirm Israel will be settled in this land to never be uprooted again (Jer. 32:41; Amos 9:14). Various biblical writers envision an ultimate king who reigns at this time uncontested, in order that the nations would be blessed (Ps. 72:3–17; cf. Gen. 12:1–3). That affirms the specific nuance of the seed promise that kings will come from Abraham's line (cf. Gen. 17:6).

In all of these cases, we can observe that when the prophets allude to the Abrahamic promises, they do not depart from the original ideas of those guarantees but only give further description to what they will look like when fulfilled. This already hints at the prophets' ability to develop theology (see below for further discussion); nevertheless, for this discussion, these examples show the Old Testament writers were aware of and understood the covenant promises as they were originally presented.

However, the prophets were not merely consistent and accurate in their understanding of the Abrahamic covenant but also the law and covenant curse. Various passages in the Pentateuch condemn idolatry (Ex. 20:4; Lev. 19:4; 26:1; Deut. 4:25). Moses enforces this in the Pentateuch itself when Israel worships a golden calf (Ex. 32:7–35) or engages in syncretistic practices at Baal Peor (Num. 25:1–11). The prophets maintain this perspective on idolatry throughout the entire canon. Joshua warns the people against turning to other gods because the Lord is a jealous God (Josh. 24:19–20). In the period of the Judges, Israel's idolatry leads to punishment exactly as God had warned (Judg. 2:12–15). In the prophets' portrayal of Saul, David, and Solomon, idolatry was condemned and in fact was part of the reason for the splitting of the nation (1 Kings 11:1–13). Furthermore, the kings in Israel and Judah are faulted for their adherence to idol worship (1 Kings 16:13; 2 Kings 17:2) and for not removing the high places (1 Kings 15:4; 22:43; 2 Kings 12:3; 15:4). The prophets, both "major" and "minor," confront the nation along this line (cf. Isa. 44:1–20; Ezek. 5:11; Hos. 4:12; Zeph. 1:4–5). During the exile, Daniel confesses Israel's sin in these areas (Dan. 9:4–6). Even after the exile, books like Nehemiah and Ezra also acknowledge the nation's wrong doing in this matter and warn against falling back into such disobedience (cf. Ezra 9:8; Neh. 9:16–29). The prophets do not change the meaning of the law as they apply it. They maintain its original intent.

In addition, the prophets view history in the paradigm established by Leviticus 26:1–46 and Deuteronomy 28:1–68. Those passages discuss how covenant disobedience leads to covenant curse. The prophets describe their circumstances and Israel's overarching history consistently from that viewpoint. In the book of Judges, Israel's failure to honor God results in nations oppressing Israel (Judg. 2:12–13) just as Moses warned (Deut. 28:25). Throughout the book of Kings, we can observe the implementation of covenant curses whether that be in the specific examples of drought (1

Kings 17:1; cf. Lev. 26:19), famine (Ruth 1:1–6; cf. Deut. 28:23–24), siege (2 Kings 6:24–25; cf. Deut. 28:52), or even eating one's children (2 Kings 6:28–29; cf. Deut. 28:56). These descriptions are not merely coincidental or just a record of history. Rather, the narrator of Kings explicitly states in 2 Kings 17:7–18 that all of this was part of God's judgment against his people for their disobedience (2 Kings 17:6, 20). He further declares their wickedness ultimately led to the northern kingdom's exile, the final curse mentioned in the Mosaic covenant (2 Kings 17:23; cf. Deut. 28:64–65). Thus, the author of Kings views Israel's history through the paradigm of Leviticus and Deuteronomy. In addition, Isaiah and Joel appeal to Deuteronomy 28 in discussing the nation's demise (Isa. 1:5–8; Joel 1:1–20). Daniel (9:4–13), Asaph (Ps. 78:1–72), other psalmists (Pss. 105:1–106:48), and the writer of Nehemiah (Neh. 9:11–21) all adopt this rationale. The way Moses describes how history will work in Leviticus and Deuteronomy is the exact same perspective of the prophets. That evidences that various prophets precisely understood Leviticus 26 and Deuteronomy 28.

That latter point is significant. The entire flow of Israel's story of idolatry, condemnation, curse, and exile is predicated upon a consistent interpretation of the law. Scholars recognize this underpinning hermeneutical coherence. In fact, they view Joshua-Kings as Deuteronomic history, which partly entails how the theology of Deuteronomy works out in Israel's history.[31] By definition, this presumes the writers of Joshua-Kings looked at Israel's history with the same interpretation of Deuteronomy.[32] The very fact we do not have other interpretations of Israel's history in the Old Testament testifies to the prophets' identical understanding of the Mosaic covenant. Thus, the unity of redemptive history presumes hermeneutical unity as well. To a large degree, the above example illustrates how the cohesiveness of the Old Testament *depends* upon the hermeneutical accuracy of the prophets.

Other examples show how the prophets maintain the same general idea of a large passage of Scripture. The prophets' use of the creation motif from Genesis 1:1–2:3 is a good illustration. Within the Pentateuch itself, Moses remains consistent with what he wrote earlier.[33] He records that God made man (Deut. 4:32) in his image (Gen. 9:6) just as he earlier penned (Gen. 1:26–28). The fourth commandment also uses the creation story by showing that just as God's creative work lasted for six days and then he rested, so the Israelites should also rest at the end of their work weeks (cf. Ex. 20:8–11;

cf. Gen. 2:2–4). Such a use of prior revelation does not make any change to what was originally stated.

Beyond Moses, other prophets also maintain the Pentateuch's perspective about creation. David discusses how God made man to rule over the animals (cf. Ps. 8:4–9) precisely the way Genesis 1:26–28 describes. In fact, some of the same terminology is used by both texts (compare Ps. 8:8; with Gen. 1:28). Psalm 33 describes how God created by his Word (Ps. 33:6), which is exactly as Moses describes in Genesis 1:3.[34] Psalm 104 also addresses the notion of creation. Structurally, the poem closely follows the flow of the creation week. The poet discusses God's control over water (104:3), the land or mountains (v. 18), the moon (v. 19), land creatures (vv. 20–21), and then humankind (v. 23). That progression parallels the order of creation found in Genesis 1.[35] So far, Old Testament writers repeat the same ideas found in the first chapters of Genesis.

Even prophetic literature affirms creation motifs. Ezekiel's vision of the chariot-throne in the first chapter seems to draw from Genesis 1.[36] Ezekiel first describes the living creatures (Ezek. 1:4–10), which are reminiscent of the animals made in Genesis 1:20–25. Then he describes the firmament above the chariot-throne (Ezek. 1:22), a term distinctive to Genesis 1:7. Finally, the prophet describes God as "appearing like a man," a potential allusion to the *imago dei*.[37] Ezekiel's vision mirrors the picture of the created order in Genesis 1 from earth to heaven. It also echoes how man was made in God's image to rule over the earth (Gen. 1:26–28).[38] Ezekiel's portrayal of his vision implies a careful reading of Genesis 1.

In addition, Daniel's vision in Daniel 7:1–13 maintains the pattern of Genesis. Daniel 7:3 may allude to the sea in Genesis 1:2–8. The various beasts, representing kings and kingdoms, arise to rule the earth and may in part, take their cue from the various creatures in Genesis 1:20–25. These "beasts" or "kingdoms" are subjected to the one like a son of man (Dan. 7:13–14) just like God subjected all creation to man originally (Gen. 1:26–28).[39] Theologically speaking, the allusion seems to signify God's kingdom will ultimately prevail over history and return creation back to the original order established in Genesis 1–2.[40] That theological development is significant; after all, it shows that the prophets are theologians in their own right (see below). Nevertheless, the focus of this discussion is simply to show Daniel's hermeneutical consistency. The ordering of his vision evidences a very tight correlation with the creation account. Even more, if

his allusions portray how God was going to restore original creation per Genesis 1–2, then Daniel inherently upholds the original intent of that Old Testament text. Thus, from Pentateuch to prophets and wisdom literature, the Old Testament writers maintain the same ideas about creation garnered from Genesis 1–2.

We can appeal to Nehemiah 8:8 as a final example of hermeneutical fidelity. In that text, Ezra reads from the law of God in such a way to provide the people the correct sense of the law. Ezra and the Levites did not view their job as to invent new meanings but rather to help the people comprehend what the text meant.[41] The people's response reinforces the notion of hermeneutical accuracy. They wept (Neh. 8:9) presumably because they knew they had disobeyed the law.[42] Furthermore, they kept the feast of booths to the "letter of the law." That indicates not only their change of heart but also the precision of their teachers (cf. Neh. 8:14–18).[43] This reflects a concern with upholding the meaning of the Old Testament.

The above examples are cases when the prophet alludes to concepts or ideas that encompass a large section of text or multiple texts. The prophets' allusions can refer to particular verses or phrases from previous revelation. These examples demonstrate the prophets do not change or reverse the overarching ideas of those texts. Instead, they remain consistent with the meaning originally established. These are not isolated incidents; rather, many of the examples above span the entire canon. The collective sampling reflects the prophets as a whole share the concern for exegetical accuracy. Moreover, the Old Testament at times depends upon such hermeneutical consistency so as to demonstrate the progression of redemptive history. The flow of Israel's story presumes that the prophets do not change the meaning of the text but rather adhere to it. The prophets, in this way, are exegetes who have thought through Scripture in order to affirm it, rather than alter it.

Details

The prophets do not merely understand and maintain the general ideas of texts but also pay attention to particular details of those passages. The above examples already begin to evidence their hermeneutical precision in dealing with the details. For example, the way Israel kept the feast of booths in Nehemiah 8:14–18 indicates how they abided by the details of that law. The people celebrated the feast on the correct days (Neh. 14:14; cf. Lev. 23:34), with the correct procedure (Neh. 14:15; cf. Lev. 23:40), and even

with the correct attitude (Neh. 8:10; cf. Deut. 16:13–15). Hence, Nehemiah 8 not only provides evidence of how they understood God's law on a general level but also its particulars. Likewise, the way specific curses were implemented in Israel's history evidence the prophets recognized how God acted to keep his warnings to the most precise degree (2 Kings 6:24–29; cf. Deut. 28:23–52).[44] Even the examples of creation show an attention to detail in how later writings even mirror the order or structure of the Genesis account (Dan. 7:1–13; cf. Gen. 1:1–28). Put differently: The prophets' accuracy in handling the general ideas of a passage often entails that they also had accuracy in handling the details. This already demonstrates that the prophets were not merely accurate in the overarching ideas of past revelation but also in the words and phrases involved.

We can provide additional examples to demonstrate the prophets paid attention to the details of past revelation. The writer of Joshua reflects the conquest illustrates God's faithfulness. As opposed to any of his promises faltering, "not one word of all the good promises" has failed (Josh. 21:45). Commentators note this summary statement encompasses how God has upheld the individual details of each of his promises. These include how he established Levitical cities and cities of refuge (20:1–21:45; cf. Num. 35:1–8; Deut. 19:1–21), Caleb's inheritance (Josh. 14:6–15; cf. Josh. 14:30), the land for the daughters of Zelophephad (Josh. 17:1–3; cf. Num. 27:1–23), as well as fighting to give his people rest in the land (Josh. 22:4; cf. Deut. 12:10; 25:19).[45] In context, Joshua 21:45 summarizes what Joshua has shown all along: The promises that God made are being upheld exactly the way God originally stated them. Accordingly, the author knew previous promises in all their detail.

The book of Joshua actually brings out another example of hermeneutical precision. This pertains to the law of the king. The law of the king in Deuteronomy stipulated a king must not multiply wives, gold, or horses (Deut. 17:14–20). The intent in context concerns trusting God as opposed to a large dynasty, incredible wealth, or powerful military. Joshua's command to hamstring the horses most likely is in obedience to the intent of that regulation (Josh. 11:6).[46] The consideration of this command continues in the prophets' viewpoint of Israel's history. David reminds Israel they should not hope in horses but in God who fights for them (Ps. 20:7). In the discussion of Solomon's reign in 1 Kings, we can observe how although Solomon's kingdom was glorious, it was doomed to failure as he

slowly violates the law. He accumulates gold (1 Kings 9:11–14), horses (1 Kings 4:26), and then the final blow: He has numerous women (1 Kings 11:1). After Solomon broke the law of the king, his kingdom collapses (1 Kings 11:11–13). Later on in Kings, Jehoshaphat attempts to multiply gold but the narrator reveals how God thwarts his plans (1 Kings 22:48). These examples show how the inspired narrator implicitly affirms the law of the king. This illustrates the prophets not only accurately understood the general gist of the law but also the meaning of its particular requirements.

The law of the king is not the only example of how the prophets pay close attention to the details of the law. David demands fourfold restitution when Nathan tells him the parable of the stolen sheep (2 Sam. 12:6). This is rightly based upon Exodus 22:1. Solomon wisely counsels his son to bind wisdom and the law to his neck, just as Moses prescribes in Deuteronomy (Prov. 3:3; 6:21; cf. Deut. 6:8).[47] The writer of Chronicles affirms how Amaziah executed those who betrayed his father but did not put their sons to death based upon Deuteronomy 24:16 (2 Chron. 25:4). Ezekiel reacts strongly against defiling himself because he understood the Levitical laws about ceremonial cleanliness (Ezek. 4:14; cf. Lev. 22:8; Deut. 14:3).[48] Isaiah calls upon heaven and earth to witness against Israel just as Moses stated (Isa. 1:2; cf. Deut. 30:19; 32:1).[49] The list could go on.[50] Again, all of this illustrates that the Old Testament writers were aware of the details of past laws and upheld them in their thinking and writings.

The prophets do not merely handle the law with precision but also show the same accuracy with other parts of the Pentateuch and the rest of the Old Testament. Isaiah's use of seed terminology in Isaiah 6:13 shows his care with promises found in the Pentateuch. Isaiah states although great devastation will occur, God promises a holy seed will remain. This appears to refer to the righteous remnant in Israel who will be purified as Isaiah was purified.[51] Scholars observe Isaiah's choice of the term "seed" is not only appropriate because, in context, he is using a metaphor of a "tree" (cf. Isa. 6:13a), but also because it refers to the promises made in the Mosaic and Abrahamic covenants (cf. Gen. 22:16–18; Deut. 30:1–8).[52] Moses states that after the exile, Israel's offspring—their seed (Deut. 30:6)—will be cleansed with a circumcised heart, possess the land, and dwell there in fulfillment of the Abrahamic covenant (Deut. 30:8–10). Isaiah's use of seed in Isaiah 6:13 as well as throughout his book affirms that exact picture (Isa. 41:8; 43:5; 53:10; 59:21). They will have dominion as promised (Isa. 54:13), inherit the

land (65:9), receive and give blessing (61:9), and will be transformed (59:21).[53] The usage of seed in this manner is hardly incidental, for Isaiah nearly exclusively uses the word this way.[54] This demonstrates a deliberate idea in Isaiah's mind about what seed stands for and what it is associated with. In this instance, the way Isaiah uses a word maintains a theology associated with a precise term. This suggests Isaiah is aware of what previous revelation said, even to the level of how previous prophets used certain words.

Solomon shows care in handling covenants revealed in the historical literature of the Old Testament. He identifies the completion of the temple as part of what God promised in the Davidic covenant (2 Sam. 7:11–12). In fact, he uses wording drawn from 2 Samuel 7:12–15 to make his point (1 Kings 8:25).[55] Solomon (and the inspired narrator) rightly understood the details within the Davidic covenant.

The Old Testament writers also allude to the major and minor prophets with accuracy. Joel's use of Obadiah is a great example of this (Joel 2:32 [Heb. 3:5]; cf. Obad. 17). Obadiah promises that in the Day of YHWH, although massive judgment will break out, there will be a "remnant who will escape in Zion" (Obad. 1:17). Joel also talks about a "remnant who escape in Zion" (Joel 2:32).[56] Joel is thinking of previous revelation (i.e., Obadiah) for he says this pronouncement is "as YHWH has said" (כַּאֲשֶׁר אָמַר יְהוָה).[57] In context, Joel appeals to what Obadiah says without any modification. The existence of a remnant shows that anyone who calls on the name of the Lord will be saved (Joel 2:32). Joel affirms what Obadiah meant.

Jeremiah employs Micah in his writing. He records how the elders saved the prophet's life by correctly quoting from Micah 3:12. Jeremiah proclaimed that Jerusalem would be destroyed (Jer. 26:1–19) and the leaders of Judah pointed out that Micah said the same thing. This too indicates that the prophets (and at times, even the people of Israel) knew other prophets' work, down to the individual verses and phrases involved.[58]

My last example of exegetical precision is the eagle motif in the Old Testament, which demonstrates the biblical writers' care with material from the Pentateuch, wisdom literature, and the prophets. Early on, God compares how he delivered Israel in the Exodus to how he bore the nation from Egypt on "eagles' wings" (עַל־כַּנְפֵי נְשָׁרִים; cf. Ex. 19:4). This highlights God's protective, definitive, and swift rescue of his people.[59] Psalm 103

later employs the same metaphor: God's people are renewed like the eagle (Ps. 103:5).[60] The psalmist retains the background of the Exodus in this text. He talks about Moses (Ps. 103:7) and God's covenant name revealed in Exodus 34:6–8 (Ps. 103:8–10). This suggests David thinks of the eagle motif in terms of the Exodus as expressed in Exodus 19:4. This continues into Isaiah 40:31. There, Isaiah states those who trust the Lord will renew their strength like eagles.[61] This corresponds with how Psalm 103 uses the metaphor. Furthermore, Isaiah depicts this deliverance as a new Exodus; one that parallels and exceeds the one from Egypt such that Israel should not recall the first Exodus (Isa. 43:18–20). Accordingly, Isaiah also uses the eagle motif in the context of the Exodus.

The illustration of the eagle metaphor demonstrates that even when recalling a word, the prophets know its original context and reflect that in their own writings. Furthermore, it also indicates that the prophets are consistent with each other, even in their application. Isaiah's use of Exodus 19:4 corresponds with David's emphasis in Psalm 103. Finally, this demonstrates a growing theology in the Old Testament. God's deliverance in the Exodus becomes the basis for the Lord's work in people's lives and ultimately in a final Exodus deliverance to fulfill his promises to his people. Such theological development begins to highlight the nature of the prophetic hermeneutic—solid exegesis of texts naturally flows into theological progression.

Overall, this subsection has provided examples to demonstrate the prophets do not merely pay attention to general ideas in the scriptural texts but also precise verses, phrases, and even words. Again, this precision is not found only in certain prophets but rather is widespread throughout the canon. Such accuracy is also not limited to just the use of the law but also includes wisdom literature, as well as the major and minor prophets. Scholars have highlighted more instances of such nuanced allusions.[62] Thus, ample evidence exists that part of the prophetic hermeneutic is exegetical accuracy not only in the general tenor of a text but also its details.

Synthesis

The above discussion exhibits how the prophets accurately maintained both the main ideas of the Scriptures as well as its particulars. I can cite a comment made by Waltke in broader support to what we have observed above. In his discussion of Old Testament intertextuality, Waltke observes,

"In no case, however, do later Old Testament writers reverse Moses's teaching (cf. Deut. 13, 18)."[63] His own reference to Deuteronomy 13 and 18—chapters which demand the death penalty for any false prophet or other individual who entice Israel toward idolatry—are quite significant for this discussion. Those stipulations themselves provide a significant piece of deductive evidence that the prophet's job was to uphold the law as opposed to contradict or change it. The prophets were to say what the Scripture said, which demands them to be good readers and exegetes of the Word. As demonstrated above, they lived up to that calling.

ADDRESSING COUNTEREXAMPLES TO THE PROPHET AS EXEGETE

We could continue to examine more examples of correct interpretation. In fact, the rest of this chapter and the next present further evidence of the prophets' exegetical precision. Nonetheless, one of the most effective ways to demonstrate the validity of the prophetic hermeneutic is to remove objections against its soundness. The examples below comprise the most substantial passages that cast doubt on the accuracy of the prophetic hermeneutic.[64] In resolving the most significant counterexamples, we can posit the weight of evidence leans to the conclusion the prophets used the Scripture correctly. That should be the default position.

Jeremiah's and Ezekiel's Use of Deuteronomy

Jeremiah 31:28–29 and Ezekiel 18:2–3 provide a potential counterexample to the above discussion. These two passages quote a popular maxim in Israel, stating "the fathers have eaten the bitter grapes and the children's teeth received the edge." In essence, Israel claimed they received the punishment their parents should have received. The looming judgment was not their fault but their parents' fault. The saying is based upon Exodus 20:5 and Deuteronomy 5:9, where God said the punishment for the sins of the fathers would go onto the children. Israel's proverb interprets those verses to teach God punishes the children in place of their parents. Hence, he can hold the children guilty for their parents' sin. God counters these allegations by saying every individual is responsible for their sin from now on (cf. Jer. 31:30; Ezek. 18:4). However, that seems to

contradict what he said in Exodus 20:5 and Deuteronomy 5:9. Is this an instance where God changes or contradicts the meaning of previous revelation?[65]

In addressing this, the key is to determine what Exodus 20:5 and Deuteronomy 5:9 taught. Do those passages say God will condemn the children instead of their parents? Do those verses imply God does not hold the individual responsible? A careful look at Exodus 20:5 and Deuteronomy 5:9 shows this is not the case. Those two passages reflect how *the consequences of punishment* ("God visiting the iniquity") can spill over to other people. For example, a famine would impact subsequent generations. Exile also would certainly affect one's children. Merrill sums up the verse by saying, "The repercussions are so great as to impact generations yet unborn if they continue to hate God."[66] Thus, Exodus 20:5 and Deuteronomy 5:9 warn that one's sin has long-reaching effects. Nevertheless, all of this is far from saying God held the children guilty instead of their parents. These verses do not say what Israel claimed they said.

In fact, the wording specifically states the opposite of what Israel maintained. The texts state God will continue the consequences of sin against *those who hate him* (לְשֹׂנְאָי, Ex. 20:5; Deut. 5:9). Tigay observes this indicates that God prolongs the effects of his judgment only if future generations prove to be disobedient as well.[67] As such, these verses teach that God holds individuals responsible for their own actions.

If this is the case, then God was not reinterpreting Exodus 20:5 and Deuteronomy 5:9. Those texts affirm his emphasis on individual responsibility. Rather, the discussion shows that the Israelites thoroughly misinterpreted those passages. They believed God held them guilty for sins they had not done—an idea those texts never intended at all. As scholars agree, the Israelites did not understand the passage correctly.[68]

Thus, in context, God is not reinterpreting his Word but rather confronting Israel for their misinterpretation. In both Jeremiah and Ezekiel, the Lord rectifies Israel's error by quoting a form of Deuteronomy 24:16, which states that the one who sins will die (cf. Jer. 31:30; Ezek. 18:4).[69] God has upheld individual responsibility. Thus, while the punishment against the parents may incidentally harm future generations, Israel cannot appeal to these verses to blame their parents (or even God's sovereignty) for their problems while absolving themselves from guilt (Ezek. 18:19). As

Cooper and Block observe, the original intent of Exodus 20:5 and Deuteronomy 5:9 should have reminded them that if they bear God's judgment it is because they too were "those who hate him."[70] Thus, these passages do not justify blame-shifting. Instead, Israel should realize that God always will heed and respond to repentance (Ezek. 18:21). The Lord will make this clear, both in the current age as well as in the new era to come. Israel would then cease to use the proverb (Ezek. 18:3) because it grossly misrepresents God's declarations.[71]

Hermeneutically, this example brings up several important points. First, Israel could misinterpret or misapply previous revelation. They believed Exodus 20:5 and Deuteronomy 5:9 implied that God held the children guilty for the sins of their parents, contrary to what those texts claim. However, that is not the prophetic hermeneutic. Jeremiah and Ezekiel are the prophets, not the Israelites they describe. Second, it illustrates that one can draw a faulty implication from a text. Not everything falls into the parameters of the significance the author intended. Third, God through the prophets confronts this wrongful use of Scripture. This illustrates the Bible's concern for an accurate understanding of the Scripture and theology. Fourth, it is interesting that in the discussion, the prophets appeal to an accurate interpretation of another passage to counteract false thinking (Deut. 24:16). This evidences their repeated faithful exegesis. Finally, this passage does not indicate that God revises the meaning of past revelation. Rather, the meaning of the passages are upheld and clarified to silence misinterpretation.[72] The counterexample further proves my point. The prophets were hermeneutically accurate with past revelation. They did not twist the Scriptures, nor did God move them to do so.

Daniel's Use of Jeremiah

Another suggested counterexample concerns how Daniel used Jeremiah in the famous "seventy-weeks prophecy." Jeremiah had prophesied Israel should return to their land in seventy years (Jer. 29:10–12). Upon thinking about this prophecy (Dan. 9:1–2; cf. Jer. 29:10–12), Daniel realizes this time had come and prays the Lord would forgive their sins. In response, God sends Daniel an important message. The complete restoration of Jerusalem, when sin is forgiven and the holy place restored, will not happen in seventy years but rather "seventy weeks" or "seventy sets of seven years" (Dan. 9:24–26).[73] Some scholars view these "seventy weeks" as a symbolic

interpretation of the seventy years prophesied by Jeremiah. If that is the case, then Daniel reinterprets the numbers in Jeremiah in a way he did not originally intend.[74]

In response, we may initially note that Daniel interpreted Jeremiah correctly. Daniel prays because he recognized the seventy years Jeremiah specified had reached their completion (Dan. 9:1–2).[75] This means he understood seventy years as a period of seventy years. In fact, one commentator cites this as an example of taking prophecy "literally" or according to the normal rules of language and grammar.[76] Thus, Daniel interprets the meaning of Jeremiah quite accurately.

So what is happening in Daniel 9? The answer comes from understanding the prophet is not just thinking about the seventy years in exile. Jeremiah's prophecy is not the only text in his mind. Daniel himself claims as much. He states he was reading through not one book but "books" (9:2 ;בַּסְּפָרִים, note the plural). Similarly, he discusses what was written in the "book of Moses" (9:11, 13). In light of this, it is significant that Daniel's intercession shares nearly identical wording with Deuteronomy 30:1–6 and 1 Kings 8:30.[77] It suggests he was thinking through those texts along with Jeremiah.

What is interesting is that the context surrounding Jeremiah's prophecy of the seventy-year captivity also alludes to those same passages (cf. Jer. 29:10–14). Jeremiah repeats the language of Deuteronomy and Kings in discussing the need for repentance, seeking God with all one's heart, in addition to describing the complete restoration from exile (Jer. 29:10, 13; cf. Deut. 30:1–4; 1 Kings 8:48–50). These connections in Jeremiah explain why Daniel alludes to Deuteronomy and Kings (with Jeremiah) in the first place. Daniel arguably read Jeremiah and knew of the other passages involved. That drove his own prayer to reflect the language of Jeremiah, Kings, and Deuteronomy.

The intertextuality of Jeremiah with Kings and Deuteronomy clarifies what Daniel is wondering in Daniel 9. First Kings 8:30 and Deuteronomy 30:1–6 focus upon the ultimate end of exile. By contrast Jeremiah 29 predicts a return from Babylon after seventy years but does not directly associate the seventy years with that full restoration. Put differently, the grammar of Jeremiah 29 describes how God guarantees Israel will return to the land after seventy years (Jer. 29:10) *and* how it will ultimately be restored per Deuteronomy and Kings (Jer. 29:12). The Lord does not,

however, guarantee in Jeremiah that they will be ultimately restored *when* they return to the land after seventy years. Accordingly, Daniel wonders how the prophecy in Jeremiah 29 works with what was declared in Deuteronomy and Kings. Daniel's prayer pleads for God to cause all of these prophecies to coincide.

From this, we can observe that the key question Daniel has is not the interpretation of Jeremiah 29:10–12 and the seventy years. That is clear to the prophet. Rather, Daniel deals with multiple interwoven texts and how exactly they all fit together. He wonders how the seventy-year prophecy relates to God's larger plan concerning the complete reinstatement of Israel. As such, we have moved from dealing with the meaning of a text to significance or implication. Daniel is not wondering about *what* happens in Jeremiah's prophecy, or *what* is described in Kings or Deuteronomy. He is interested in *how* they all harmonize together. That is what is unclear and what he prays about.[78] As Gentry observes, Daniel prays that this time would be the time of the second Exodus.[79] Miller states that Daniel pleads for the fulfillment of Jeremiah 29:10–12 to coincide with God's ultimate restoration of Israel.[80]

God responds to Daniel's request by sending an angel to offer him knowledge and insight (Dan. 9:20–22).[81] In essence, God presents a wordplay to help Daniel understand how the conclusion of the seventy-year captivity fits into God's greater plan to end the exile. As Gentry notes, instead of Jeremiah's seventy years being the complete conclusion of exile, it actually will be seventy times seven sets of years (weeks) till the end of exile, a much longer time (Dan. 9:24).[82] Israel would return to rebuild the city (cf. Dan. 9:24–25). However, that does not mark the completion of exile. Redemptive history will be fulfilled only after Messiah dies and further tribulation occurs. Through this, Daniel knows how Jeremiah's seventy-year prophecy fits with the eschatological statements found in Deuteronomy and Kings.[83]

With all this in mind, we return to whether Daniel misinterpreted Jeremiah. Fundamentally, the seventy-weeks prophecy is not a symbolic interpretation of the meaning of Jeremiah's prophecy. Rather, the context indicates the prophecy explains how the return from exile after seventy years fits in with the larger plan portrayed by other texts intertextually linked with Jeremiah. Thus, we are dealing with the implications of these prophecies (*how* they fit together) as opposed to their interpretation (*what*

they describe). All of this displays Daniel's accurate interpretation of Jeremiah. He understood the seventy years as referring to seventy years—a mark of the grammatical-historical method. He also rightly understood Jeremiah's prophecy linked in some way with Deuteronomy and Kings. He was precise with the details of the text as well as its intertextual context. This is a case where exact exegesis of past revelation makes opportunity for biblical theological development. Daniel's work brings various passages together, and that sharpens our understanding of redemptive history and theology. The prophets are thus theologians, as will soon be discussed.

Isaiah's Use of Deuteronomy

The final major alleged misuse of the Old Testament concerns how Isaiah used Deuteronomy 23:1 in Isaiah 56:4–5. The prophet states the eunuch will be accepted in the community and God will accept their offerings (Isa. 56:4–5).[84] Hence, the eunuchs should not regard themselves any longer as a "dry tree" or fruitless. However, Deuteronomy 23:1 states that eunuchs are barred from God's assembly, and that Levitical regulations prohibit eunuchs from offering sacrifice (cf. Lev. 21:16–23).[85] It appears God, through Isaiah, proclaims a direct contradiction to what was established in Mosaic Law. Scholars label this a transformation of the law.[86] This is not the only example of such transformation (cf. Ezek. 44:9–16).[87] Hence, the response in this section is paradigmatic for all similar instances. At this point, we can ask if Isaiah really reinterpreted the nature of the Mosaic Law.

We can make two observations about this issue. First, the reason eunuchs would say they were a "dry tree" or cut off from God's people is because of the laws in the Mosaic covenant. In other words, Isaiah's entire discussion presumes he understood the law. If the prophet (or even his audience) did not understand the law, then the shock value of the example becomes meaningless. So Isaiah rightly comprehended the law.

Second, viewing this as a contradiction of the law assumes a couple of realities about the law. It presumes God was only concerned with the letter of the law and even more, the law was to be a permanent fixture in Israelite society by design. However, neither are exactly the case. The law does not always define absolute moral values. Waltke observes that being emasculated is not inherently a sin.[88] Rather, the law mandates these things to illustrate the nature of purity. God requires worshippers to be pure.

However, if the eunuch can be purified by the Servant's atoning work (cf. Isa. 53:1–12), then he is actually perfectly clean and can legitimately join the community to fellowship with God.[89] The purpose of the law is satisfied. Even more, the Mosaic covenant itself anticipated a time when such spiritual transformation would take place (Deut. 30:1–6). This entails a new covenant that establishes new rules, ones not in contradiction with the old but in fulfillment of their intent.[90] Isaiah declares the Servant brings about what the Mosaic Law anticipated. This demonstrates that the prophet not only understands the law's meaning but also its significance relative to redemptive history.

Interestingly enough, Oswalt observes these very dynamics in Isaiah and states, "The practice of Jesus is instructive here, and we may wonder if his interpretive method was not shaped by his study of this OT book along with others."[91] This supposed problem passage ends up illustrating the opposite. Not only does Isaiah show a proper understanding of the law, but his logic also becomes a framework for Christ's own logic about the law. The prophetic hermeneutic sets up for the hermeneutic of Christ in the New Testament.

In any case, a shift in covenants in redemptive history does not mean that the prophets contradict previous revelation. Instead, it demonstrates how the prophets understood the law in its meaning and its significance in God's plan. Based upon this, prophets, like Isaiah, expressed how that covenant reaches its intended climax. Like the prior example of Jeremiah in Daniel, this too begins to evidence how the prophets highlight theological development in God's plan and revelation.

Synthesis

The above examples are the major objections (or at least, types of objections) against the hermeneutical accuracy of the prophets. In examining them, we have discovered that instead of hermeneutical revisionism, the prophets knew what the texts meant. They were also aware of the intertextual contexts surrounding those passages. They even challenged false interpretations of those texts. Hence, the prophets knew and maintained the ideas of antecedent revelation.

Thus, as opposed to seeing examples of hermeneutical blunders, this section showcases the hermeneutical complexity and accuracy discussed throughout this chapter. Moreover, in making these connections, the

prophets exhibit a theological development taking place in the canon. Daniel's new revelation about the "seventy weeks" clarifies how the connections between Jeremiah, Deuteronomy, and Kings function in portraying the end of exile. His work sharpens our understanding of God's redemptive historical plan. Similarly, Isaiah shows how the anticipations of the Mosaic covenant for a new covenant are actualized through the Servant. Such intertextuality binds new revelation with the old in ways that do not compromise the meaning or significance of the old but rather complete and refine the ramifications of previous revelation. The Old Testament writers were developing grander theological ideas in their writings. This begins to display the prophets as theologians—and to that subject we now turn.

PROPHET AS THEOLOGIAN

As we have seen, the prophets do not merely repeat older revelation, but also expound upon its theological ideas. The prophets hold up God's law and covenants to condemn Israel throughout its history and thereby show God's faithfulness to judge. Daniel develops the theology of exile and eschatology found in Jeremiah, Deuteronomy, and Kings. Isaiah shows more precisely how the new covenant anticipated by Moses would bring a new era. The prophets show how the Abrahamic promises will help to restore the world. Ezekiel and Daniel employ the motif of creation from Genesis 1 to show how paradise is not forever lost. The examples discussed so far begin to illustrate how good exegesis leads to profound theology.

Hence, it is natural to move from discussing the prophet as exegete to the prophet as theologian, to contemplate not only how they rightly interpreted the meaning of Scripture but also dealt with its significance. A good model of meaning and significance for this discussion is the adage "ideas have consequences." What we have seen in previous examples is how the prophets upheld the original ideas of a text (meaning) and showed the consequences or ramifications those ideas have on various theological topics and themes as well as redemptive history (significance). Within this, the prophets often honed in on certain implications of a text discussed by their predecessors. They gave more detail about how exactly those repercussions would flesh out and set up for later prophets to continue the development of those particular ramifications.

As a result, the prophetic writer at times participates in a chain of texts that provides more information about the particular significance a passage has on theology and God's plan. Each text builds upon what the prophet's predecessor(s) have done and set up for later prophets to further focus those idea(s). This is the nature of progressive revelation at its core.

As the prophets provide detail and further define the theological consequences of prior revelation, they write theological truth and do theology. They are thereby theologians. This section will explore this reality in further depth.

A Note on Systematic Theology

Sadly, I will not be able to talk as much about systematic theology due to space constraints and because the issue of the New Testament's use of the Old revolves primarily around biblical theology. Nevertheless, the prophets are simultaneously biblical theologians and those who give thought to topics in systematics. They not only think about how redemptive history unfolds or how various motifs, concepts, or themes progress; they also contemplate the nature of God's character (Ps. 74:12–23; 77:12–20; 103:8), sin (1 Kings 8:46), and the nature of man (Ps. 8:1–8; 103:14; cf. Gen. 1:26–28; 2:7) by using past revelation to demonstrate or support their point. Often times, their rationale in applying Scripture revolves around certain universal, foundational, and unchanging truths, the very material of systematic theology.[92]

The use of the law throughout the Old Testament exhibits this reality. The prophets' use of the law is often grounded upon God's unchanging holiness. He does not tolerate sin and judges wickedness exactly as he stipulates (Isa. 5:16; 6:1–3; Ezek. 36:23; Amos 4:1–2). Such a use of the Old Testament brings out the character of God, a topic in systematic theology. Similarly, the Old Testament writers appeal to God's lovingkindness, which recalls Exodus 34:6–8. In that text, the Lord demonstrated grace in dealing with Israel and the golden calf.[93] The prophets meditate on that reality and apply God's lovingkindness to new situations. In doing so, they assume the immutability of God and again reflect upon his character (cf. Pss. 86:15; 103:8; Joel 2:13). Another example concerns the Abrahamic covenant. The prophets, in fleshing out those promises, do not merely show how redemptive history will progress but also the nature of eschatology, a systematic category. Their work, in

alluding not only to Genesis but to each other, forms a composite picture of Israel's eschatological hope (Isa. 2:2–4; 11:1–9; Amos 9:11–15; Joel 3:18–21). As such, they are deliberating building a theology of the culmination of history. Such unity and cohesion forms the basis of systematics.[94]

The development of the eagle metaphor is also quite significant for this discussion. As stated earlier, the motif consistently refers to the Exodus and reflects God's saving power (cf. Ex. 19:4; Ps. 103:7–8; Isa. 43:16–19). David uses the metaphor to show how God works in the lives of individuals (Ps. 103:5), and Isaiah specifies the ultimate demonstration of God's saving character: a deliverance that exceeds the original (Isa. 43:1–21). This use of Exodus 19:4 reflects both systematic and biblical theological reasoning at work. On one hand, the prophets apply the eagle metaphor to individuals and new situations based upon God's omnipotent power and unchanging commitment to save, as evidenced by the Exodus. All of God's people can rely upon their mighty God. This logic exhibits the dynamics of God's nature, something pertaining to theology proper and thereby systematics. On the other hand, the logic concerning God's character paves the way for a discussion of a new Exodus, a new and final demonstration of God's delivering might on every level.[95] That is a biblical theological development that focuses on one important implication of God's work in the Exodus. Hence, the eagle metaphor exhibits how the prophets understood the significance of texts along both systematic and biblical theological lines.

Thus, the prophets not only read the Old Testament with a view to topics relating to biblical theology but also to systematics. As the above example demonstrates, they are not mutually exclusive. Rather, reflecting upon God's nature shown in the Exodus (systematics) leads to a new development in redemptive history (biblical theology).[96] All of this demonstrates that the prophets were sophisticated thinkers who knew the theological import of past writings.

Intertextuality of the Davidic Covenant and the Second David

Having made these remarks, we can move to a more in-depth discussion of the prophet as theologian. The Davidic covenant is our first major example of this. That treaty's intertextual impact on the Old Testament demands at least an entire monograph. This discussion will not be comprehensive. Nevertheless, I can point to others, like Johnston and Grisanti, who have more comprehensively written about the Davidic

covenant and the Old Testament.[97] They show how the Davidic covenant develops in the Old Testament in very similar ways to what I am about to say below. Accordingly, the following discussion is not novel but illustrates how the prophets are theologians.

Since I cannot be exhaustive, my strategy is to focus upon the intertextuality within the covenant itself and its use by the prophets as they begin to develop the concept of a second David. From this, we can see that the prophets rightly knew the Scripture as well as understood its theological implications. Such an understanding served as the platform for the formulation of theology.

The Davidic covenant is itself highly intertextual. Second Samuel 7:9–14 contains allusions to a variety of ideas found in prior covenantal texts. For example, the Lord incorporates the Abrahamic guarantees into the Davidic covenant. God promises to make David's name great (וְאֶעֱשֶׂה לְךָ שֵׁם גָּדוֹל, 2 Sam. 7:9) just like he formerly promised to Abram (Gen. 12:2).[98] God promises he will settle Israel in their land and plant them there (2 Sam. 7:10). Such language alludes back to the Abrahamic covenant and Mosaic promises (Gen. 15:18–21; Ex. 15:17; cf. Deut. 28:6–11). Furthermore, God guarantees a time of peace and safety unlike the time of the Judges, a time characterized by Israel's wickedness and covenant curse (2 Sam. 7:11). The Davidic covenant will resolve the tensions found in the Mosaic covenant. Overall, the Abrahamic and Mosaic covenants are intertwined into the Davidic covenant.[99]

In addition, with the promise of rest for God's people (2 Sam. 7:11), the Davidic covenant incorporates certain ideals related to the Noahic covenant. Three factors support this association. First, the word "rest" in 2 Samuel 7:11 shares the same root as the name "Noah," which may clue the reader to make an association with that covenant (2 Sam. 7:11, הֲנִיחֹתִי לְךָ).[100]

Second, the term "rest" in Scripture can be a loaded term associated with a grander theological concept of creational rest. Oswalt's work in this area is significant.[101] As he notes, the term "rest" in 2 Samuel 7:11 may seem merely to describe Israel's state of peace. This matches how Moses used the word in Deuteronomy (cf. Deut. 25:19). However, Oswalt also observes that the Pentateuch establishes this type of "rest" in a grander context. For instance, God describes rest not only in political terms but also with a spiritual and relational component. He declares Israel's rest includes his presence communing with them (Ex. 33:14).[102] Similarly, Joshua that

affirms Israel's rest is not only in the context of military security but also the fulfillment of *all* God's promises (Josh. 23:14). These broader descriptions of rest make sense, since God has already correlated Israel's resting with the Sabbath rest and creation (Ex. 20:8–11). That is the foundation for all of God's descriptions of Israel's rest. All of this suggests that Israel's rest relates to the fulfillment of his promises, even a restored creation.[103] Such an eschatological or heightened idea of rest is even found in the context of 2 Samuel 7. Earlier in the chapter, the narrator records how Israel and David had rest (2 Sam. 7:1). If God was merely looking at military security, then he would not need to promise this to David since it already existed. Instead, as Grisanti notes, this promise looks to something that far exceeds David's current circumstances. It looks to a future eschatological rest.[104] Accordingly, God's promise of rest to David is situated in something greater than mere national stability. Based upon this, at bare minimum, the Davidic covenant conceptually relates to the Noahic covenant with its own promise of rest (cf. Gen. 5:29; 8:21–22).

Third, the Noahic covenant and its context show the connection is not merely conceptual but something far more direct. The Noahic covenant participates in a theology of creational rest which sets up for the Davidic covenant. The Noahic covenant guaranteed a limited rest in creation (Gen. 5:29; 8:21–22).[105] Noah's post-Flood experience demonstrates that reality. He plants a vineyard and it grows (Gen. 9:20–21) contrary to the toil and weeds promised in Genesis 3:17–19 (cf. Gen. 5:29). Accordingly, God has somewhat restrained the effects of the Fall to move creation back toward its original Sabbath rest. Hence, the Noahic covenant reinforces the creation rest paradigm we have observed. Moreover, this concept of rest hones in on Israel's king. Later on in Genesis, God promises that from the line of Judah an ultimate king will come whose name is Shiloh (Gen. 49:10). His presence is in the context of military domination (Gen. 49:10b). His presence is also associated with an abundance of fruitful vines which are strong enough to tie a donkey to (Gen. 49:11). The vine has already been an indicator of restored creation in Noah's day. It appears again with the king to show his role relates to a new creation.[106] In this way, the Noahic promises of rest are associated with a king. Such a rest incorporates military peace within a creational peace. This fits very well with what we see in the Davidic covenant.[107]

The Davidic covenant incorporates the theology surrounding the Noahic covenant. The word play initially indicates an allusion. The concept of the word "rest" and its usage throughout Scripture is conducive to this connection. Within that, the development of the Noahic covenant establishes that creational rest is associated with a future king. With such expectations, it is no surprise the Davidic covenant picks up on those ideas.[108] Having incorporated the promises of the Abrahamic, Mosaic, and Noahic covenants, God has made the weight of redemptive history fall upon the Davidic dynasty. God will build for David a house to accomplish his plan (2 Sam. 7:11b).

At this point, we can observe the writer of Samuel's use of Scripture is quite complex. In a span of a few verses, he alludes to a variety of covenants and texts. He shows the covenants converge into this covenant making the one who fulfills the Davidic covenant the one who completes the covenantal promises of God.[109] Second Samuel 7 is not a simple story about God talking with David. It is rather dense theology that will shape the rest of the Bible including our conception of Christ.[110] The prophets are not just historians but theologians.

The question is whether the reading suggested above has any merit. Does the author of Samuel intend to depict the Davidic covenant as the convergence of various covenant promises? Initially, I could argue I am not alone in this presentation. Various scholars have affirmed that reality.[111] Nonetheless, a more convincing way to affirm this complex understanding of 2 Samuel 7 is looking at the reign of Solomon in 1 Kings.

The picture of Solomon's reign in Kings confirms all of these connections. In 1 Kings 4:20–5:6 (Heb., v. 20), the author reveals Israel is as numerous as sand on the seashore. This corresponds to the Abrahamic promise (cf. Gen. 22:17). Solomon's dominion of land from the River Euphrates to the border of Egypt echoes the land promises found in the Abrahamic covenant (cf. Gen. 15:18). The writer in 1 Kings also recounts there is peace (4:24 [Heb., 5:4]) in the land which indicates the covenant curse of the Mosaic covenant is mitigated (cf. 2 Sam. 7:11). Finally, the narrator states there is also rest (5:4 [Heb., 5:18]) such that everyone sits under their own vine and fig tree (4:25). As discussed, the vine was a symbol of rest as seen in Noah (Gen. 9:20) and later with the prophecy about Shiloh (Gen. 49:11). The author of Kings thereby displays the theology of rest incorporated in the Davidic covenant.[112] After God had

established rest, Solomon appeals to Hiram to help him build a house for God (1 Kings 5:4–5 [Heb., 5:18–19]), which is also part of what God promised to do in the Davidic covenant (2 Sam. 7:11b). First Kings portrays Solomon as a potential candidate of one who could complete the Davidic covenant and bring order and peace to the entire world.[113]

The parallels between Kings and 2 Samuel 7:9–11 are significant in two major ways. First, while 1 Kings 4:20–5:6 (Heb., v. 20) confirms our interpretation of 2 Samuel 7:9–11, the text actually serves to show that the author of Kings read and understood the covenant precisely. He understood that the Abrahamic, Mosaic, and Noahic covenants converge in the Davidic covenant. He even picked up on small details like the vine motif introduced earlier in revelation.[114] This makes him an exegete of the text. Second, the author of Kings also recognized and correctly acted upon the ramifications of the Davidic covenant. He understood the Davidic covenant was not merely an isolated event of history but something that has theological consequences for the rest of history. The writer of Kings understood Israel's past through this grid. This posits the book of Kings as a heavily theological document. It is not merely a historical record of Solomon's exploits. Rather, it records how God works out the promises of the Davidic covenant and how all that relates to his plan to combat the curse and restore creational rest. Again, the prophets are not just historians but profound theologians who show how God's plan develops to achieve his promises and aims.

Consequently, this brings us to the next part of the discussion. I desire not only to discuss the intertextuality of the Davidic covenant with prior revelation but also how the prophets use that to discuss a second David. With language of "eternal dominion" and "seed" (זֶרַע, a term which we will later see alludes to messianic texts like Gen. 3:15), the Davidic covenant looks to the future and to a messianic individual. Do the prophets pick up on and develop this?

For the rest of this discussion, we will focus upon the work of Amos, Hosea, and Micah since they interconnect with each other and with Samuel and Kings in discussing the Davidic covenant. In Amos 9:11, the prophet talks of the "fallen booth of David" (סֻכַּת דָּוִיד). The description contrasts the enduring house of David (בֵּית דָּוִד) that God promised in 2 Samuel 7:11b.[115] Amos alludes to 2 Samuel to show where the Davidic dynasty currently stands relative to those promises. It has collapsed. His critique matches the

critique the author of Kings later provides about the Davidic house (cf. 2 Kings 25:1–26).

However, Amos does not leave the reader with the collapse of the Davidic dynasty. He affirms the promises to David will be fulfilled and in doing so, develops the theological implications of various texts. He proclaims God will plant Israel in the land (9:15) just as God described in the Davidic covenant (2 Sam. 7:10). The nation will plant vineyards (Amos 9:14) evoking the imagery of the vine and its association with rest in Genesis 9:20, 49:11, and 1 Kings 4:25 (cf. 2 Sam. 7:10). Accordingly, God restores Israel to the "days of old" (Amos 9:11). Because of these intertextual factors, most scholars argue that "days of old" refers to the time of David and Solomon, the era when the Davidic covenant was closest to being fulfilled.[116] Amos not only affirms many of the promises interwoven into the Davidic covenant but also further describes how they will be completely fulfilled one day.

Hosea builds upon this framework.[117] This Old Testament writer mirrors what his predecessors have said. He talks about Israel's restoration in terms of new wine (2:22 [Heb., v. 24]) and bountiful harvest (2:23 [Heb., v. 25]), expressions indicative of a restored creation which are also found in Amos regarding the restoration of the booth of David (Amos 9:13–14). Along that line, Hosea also reiterates the motif of the vineyards (Hos. 2:15 [Heb., v. 17]) found in prior texts (cf. Gen. 9:20; 49:11; 1 Kings 4:25; Amos 9:14). The common motifs, topics, and precise language indicate Hosea refers to and incorporates previous revelation into his own prophecy.[118] The prophet does not only repeat his predecessors but also builds upon what they have said. He adds an important detail to the entire discussion of the fulfillment of the Davidic covenant: in the latter days, the nation will return to *David their king, a second David* (3:5).[119] The king who fulfills the Davidic covenant will be a new David. Hosea shows how another component of the Davidic covenant, the promise of Seed, plays into the realization of that covenant.

Micah adds a layer of detail to this. Micah too connects his work with his predecessors. He talks of "days of old" (5:2b [Heb., 5:1b]), a unique phrase so far only found in Amos 9:11.[120] He employs the same language found in Hosea and Amos in discussing the restoration of Israel (Mic. 5:2 [Heb., 5:1]; 7:14, 15, 20; cf. Hos. 2:15; Amos 9:11). He even uses the

imagery of the vine in a way identical to 1 Kings 4:25 (cf. Mic. 4:4). Micah is thoroughly entrenched in previous revelation.

Like his predecessors, Micah does not merely reiterate what they say but adds detail to their ideas. Just as Amos discusses the collapse of the Davidic dynasty, so Micah expounds upon it by saying David's house returns to Adullam, the location where David first began evading Saul in the wilderness (Mic. 1:15; cf. 1 Sam. 22:1).[121] The Davidic dynasty has collapsed to the point where it must begin anew. It must restart where David began. Consequently, just as Hosea envisioned a new David, so Micah proclaims the one who renews the Davidic dynasty must be from Bethlehem, the birthplace of David.[122] The Messiah will be a new David even originating from the same birthplace in order to restart and fulfill the dynasty. Finally, Micah continues the picture discussed by the prophets about the eschatological fulfillment of the Davidic covenant. He shows that this era is one like Solomon's day (Mic. 5:2b [Heb., 5:1b], as anticipated by Kings, and an Edenic rest (Mic. 4:4), as anticipated by the prophets. Even more, he reveals it is a climactic golden era of world peace all centering on the new David (4:1–4; 5:2b [Heb., 5:1b]; 7:14, 15, 20).[123] With that, Micah provides a more complete picture of how the Davidic Covenant will shape the climax of God's plan.

The writer of Kings as well as Amos, Hosea, and Micah interact with the Davidic covenant and each other to reveal how the Davidic covenant will flesh out in redemptive history.[124] One may observe their uniformity in understanding previous revelation. The prophets have maintained the same story line and discussed the same topics using the same motifs and wording to show their continuity with each other. These similarities demonstrate the interconnectedness of their writings and consistency with each other.

At the same time, there is still development. The prophets' writings do not merely reiterate the promises integrated in that covenant but also elaborate on those ideas. In this way, the prophets extend the chain of thought begun in 2 Samuel 7 through the canon. The initial presentation of the covenant in 2 Samuel 7 states the general realities of the Davidic covenant and God's plan with a view toward the Messiah. Later prophets do not alter these ideas but rather specify and focus upon how they will work out in redemptive history. They show the consequences of those concepts and promises. Kings demonstrates that no king, as of yet, can fulfill those promises. Amos clarifies that although the Davidic house has collapsed,

God will still keep his promises precisely. He provides further details of what this will look like in the future. Hosea affirms this description of how God's promises are fulfilled. Within that, he further develops details about another part of the Davidic covenant, the promise of Seed. Hosea describes the need for that individual to be a new David in order to fulfill the covenant. Micah sharpens the picture depicted by his predecessors. He states that because this king is a new David, he will be born in Bethlehem and enter the wilderness to fulfill David's role and resurrect the royal house. At this point in progressive revelation, we have a clearer understanding of the impact the Davidic covenant has on God's plan and the nature of the Davidic king who will fulfill it all. By explaining the particular consequences past ideas have, the prophets provide us with a rich theology about the Davidic promises, a new David, and even a restored creation.

This logical progression sets up for further revelation. Amos, Hosea, and Micah do not end the discussion of the new David but rather begin it. Other prophets then pick up on this very thread they established (Isa. 55:3; Jer. 33:17–21; Ezek. 34:24).[125] In fact, this goes to the New Testament. The discussion above sheds some light on the significance of Jesus being born in Bethlehem and then going to the wilderness to be tempted, just like David sojourned in the wilderness of Adullam (cf. Matt. 4:1–11). Perhaps Matthew picks up on the story line established by the prophets before to show how Christ is the true David who will resurrect the Davidic line and establish Edenic rest. In this way, the prophets' theological sophistication sets up for the apostles. The prophetic hermeneutic continues into the apostolic hermeneutic.

Development of the Vine Metaphor

The vine motif is another great example of theological development. While the vine in the previous discussion was a symbol of rest, the vine motif discussed here portrays the status and spiritual health of Israel.[126] Psalm 80:9–17 provides the first instance of this particular metaphor.[127] Asaph describes how God plants the vine so that its roots go to the river Euphrates (v. 11). The historical reference covers the time from the Exodus to the time of David (cf. 2 Sam. 7:9–8:3). At present though, Israel is in distress and so God has removed the vine's hedge of protection and allowed animals to ravage it (v. 13). Nevertheless, the psalmist looks forward to a

future restoration of the vine (vv. 14–15). Hence, Asaph uses the vine as a metaphor of Israel's past, present, and future.

The prophets continue the vine imagery for Israel. Isaiah picks up on Asaph's particular metaphor. Both Isaiah and Asaph record the Lord clears the land of stones (Isa. 5:2; cf. Ps. 80:9). God also tears down the hedge of protection in both passages (Isa. 5:5; cf. Ps. 80:3). The prophet incorporates Asaph's metaphor without modification. At the same time, Isaiah not only recounts Asaph's vine but builds upon it. Israel at this point not only is ravaged by enemies but is also spiritually wicked. Hence, Isaiah describes Israel as a vine with terrible fruit (Isa. 5:2b).[128] This development respects the original context. Asaph intended for the metaphor to describe Israel's condition for its past, present, and future. Isaiah uses the imagery for the purpose Asaph prescribed. He shows the implications of the metaphor on a particular stage of Israel's history. In this way, he does not violate the original meaning but works out the significance of the text.

Hosea maintains this line of thought (10:1).[129] The first part of the verse upholds Asaph's original metaphor (Hos. 10:1a). Hosea recalls how Israel was a luxurious vine. What is this talking about? This does not describe Israel's present state, since at the time the nation was not luxurious but chaotic.[130] Instead, Stuart argues Hosea's choice of the term "Israel" as opposed to Ephraim indicates he discusses a time when the nation was united, the time of its founding and conquest.[131] This is an exact match with Asaph's metaphor which also discussed the same era. In addition, the second part of the verse upholds Isaiah's development of the metaphor (Hos. 10:1b). The vine's luxury is not positive, for it produces bad fruit of idolatry.[132] As Stuart and Garrett note, Hosea mirrors what Isaiah discussed as well (cf. Isa. 5:2b).[133] Thus, Hosea follows the logic of Asaph's original metaphor as well as its adaptation in Isaiah.

Jeremiah continues this chain of application (2:21). The prophet talks of Israel's past in terms of the vine just like Asaph did (cf. Ps. 80:9). The prophet also discusses how God planted a choice vine (נְטַעְתִּיךְ שֹׂרֵק), language which comes directly from Isaiah (וַיִּטָּעֵהוּ שֹׂרֵק, Isa. 5:2). Jeremiah follows the way his predecessors thought through the vine imagery. Like his predecessors, he also develops the metaphor to deal with Israel's current situation. Craigie notes as opposed to dealing with fruitfulness as Isaiah and Hosea did, Jeremiah likens Israel to a degenerate foreign vine (הַגֶּפֶן נָכְרִיָּה).[134] They are not just fruitless but pagan. By calling up a pattern of the past and

then advancing it, the prophet leverages a powerful rhetorical tool against his audience. Their sin was on a totally different level than their fathers and of a completely different nature. In context, Jeremiah's provocative description helps everyone to understand why the judgment of exile looms. Again, Jeremiah does not violate Asaph's intent. The psalmist always intended the metaphor to describe Israel's spiritual condition. That is exactly what Jeremiah does and in doing so, he develops a biblical theology of Israel's downward spiral in sin.

Ezekiel is the last prophet who uses the vine image (Ezek. 15:1–8; 17:8; 19:10). The people of his time asked how God could exile those within Jerusalem. How could the Lord do this to his chosen people?[135] The prophet declares Israel is like the wood of a vine and thus, only fit to be burned (Ezek. 15:8).[136] The terse response may puzzle the reader. How does Ezekiel's reply even answer the question? The logic of the vine helps explain Ezekiel's response.[137] The prophets consistently used the vine to describe how God uniquely chose and treated Israel historically. Hence, it is a fitting metaphor to answer Israel's question. Ezekiel's development of the metaphor highlights how bad Israel had become. Israel is not merely spiritually fruitless or even a foreign vine, they are just the useless wood of the vine (Ezek. 15:3). Consistently, if Israel is so decrepit, then all they are fit for is burning and judgment. To answer Israel's question, Ezekiel's use of the metaphor asks "How could God not judge the vine?" and "What else can God do with the vine/Israel?" The background of the prophetic logic of the vine fills out and makes sense of Ezekiel's brief statement. In fact, both Block and Alexander note that to grasp Ezekiel's response, one must have the entire logic of the vine in view. Ezekiel's assertions assume what the prophets before him have discussed about the vine.[138]

The vine metaphor showcases the prophet as exegete and theologian. The prophets maintain Asaph's original metaphor both in wording and in how he described Israel's beginnings. The prophets also follow how their predecessors developed the vine metaphor. Thus, the Old Testament writers were careful exegetes of antecedent revelation. At the same time, they were theologians. This deals with how they handled the significance or ramifications of Asaph's metaphor. Asaph established the metaphor of the vine as a symbol of Israel's status throughout all of time. Accordingly, later prophets show how that works out. They abide in the way Asaph wanted the metaphor to work. They continue the tradition Asaph began. Within

this, they do not contradict one another but build upon each other to formulate a biblical theology of Israel's spiritual decline. The fact the New Testament will powerfully use the vine imagery (Matt. 21:33–36; John 15:1) reflects the theological weight of what these prophets have done. They are theologians in their own right.

Intertextuality of Genesis 3:15

This is perhaps the *locus classicus* of Old Testament intertextuality and for good reason.[139] It demonstrates the prophets starting with Moses were profound thinkers. They upheld the meaning of prior revelation, and yet had incredible sophistication in the way they developed the theological significance of a text.

The context of Genesis 3:15 deals with the fall of humanity's first parents into sin. Adam's disobedience leads to all sorts of consequences on the created order (Gen. 3:14–19). However, within this catastrophe, God makes an important promise: He will not allow the serpent to win. Contrary to the serpent's desire to manipulate the woman, God establishes perpetual conflict or enmity between those two, as well as their offspring (Gen. 3:15a). An individual from the woman's descendants will arise to crush the serpent's head, while the serpent itself will only give a blow to the heel (Gen. 3:15b).[140]

Most scholars accept Genesis 3:15 has the general idea of good ultimately triumphing over evil.[141] However, some question whether there is a messianic element within this verse.[142] They wonder whether Adam or Eve would have really been able to comprehend such an advanced idea.[143] This brings us back to the question of "Who were the prophets?" How sophisticated were they?

In this case, we should ask if *Moses*, the author of the Pentateuch, understood Genesis 3:15 to entail a sort of messianic component.[144] A variety of factors suggest this:

1. The grammar of Genesis 3:15 indicates an individual is involved. The idea of "offspring" or "seed" (זֶרַע) seems to be corporate referring to continuing generations. Nonetheless, the parallel line ("he will crush your head") juxtaposes this corporate notion with a distinctly singular pronoun (הוּא). Syntactical studies have established that when "seed" takes a singular pronoun, it refers not

to something plural but to an individual.[145] Accordingly, Genesis 3:15 does not merely speak of a group of people but about a person, specifically one who will represent the group. This is consistent with a messianic understanding of the verse.

2. The parallelism in Genesis 3:15 indicates that this individual is the representative champion of his people. The offspring of the woman crushes not an offspring of the serpent but the serpent itself. This one-on-one conflict reinforces the idea of an individual's involvement. It also depicts that person as the leader of the people. Just as the serpent is the champion of one group, so the Seed is the true leader of his line. He is their climactic representative. That is the notion of corporate solidarity.[146] Such parallelism does not describe merely a generic generational struggle of good and evil. Rather, it depicts a generational struggle culminating with a final showdown between the respective heads of each group. The winner will be the Seed, even though he will experience some suffering in the process as his heel will be bruised. These notions of an individual, climactic champion point to a messianic figure.

3. Moving from Genesis 3:15 to the rest of the book, Moses's focus upon genealogies argues he was conscious about the seed promise in Genesis 3:15. Moses structures Genesis with a series of genealogies (e.g., 5:1; 6:9; 10:1; 11:27; 25:19). Alexander and Dempster rightly contend this exhibits the author's concern with birth and generations, a concern that seems to stem from the whole motif of the woman having offspring in Genesis 3:15–16.[147]

4. Moses's use of "seed" throughout Genesis also argues he understood Genesis 3:15 to have a messianic component. In Genesis, God associates blessing with Abraham's seed (Gen. 22:18). This blessing refers to the reversal of the Fall's curse and restoration of creation blessings since that is the only way blessings has been used to this point (cf. Gen. 1:22, 28; 2:3; 5:2; 9:1).[148] Such a reversal conceptually matches the reversal promised in Genesis 3:15. Hence, Moses, throughout Genesis, at least associates "seed" with ideas consistent with Genesis 3:15. Even more, Moses uses "seed" to refer

to an individual who brings such victory and change. Genesis 22:17b–18 and 24:60 proclaim the "seed" will possess the gates of his enemies. This is in the context of the Abrahamic covenant and the blessing to all the nations (cf. 22:17a). One might be tempted to think that the "seed" in these verses refer to a nation or group of people.[149] However, the verbs (and pronoun) surrounding the word "seed" are in the singular. As discussed above, that indicates the "seed" here is singular and not plural. Moses reinforces that he understands "seed" to refer to a singular champion. Interestingly enough, these texts share the same grammar, same terminology ("seed"), and same motif of conquering the enemies as Genesis 3:15. For this reason, Alexander suggests that Genesis 22:17–18 and 24:60 elaborate on that promise.[150] With that, later usages of "seed" confirm a messianic understanding of the verse.

5. Moses's focus upon individuals and royalty throughout Genesis also supports a messianic idea of Genesis 3:15. The prophet concentrates on individuals like Noah, Abraham, Isaac, Jacob, and Judah. If Genesis 3:15 was merely corporate in nature, why does he pay so much attention to individuals? Furthermore, he casts certain people in an Adamic light. For instance, God charges Noah with the same command he gave Adam to be fruitful and multiply (Gen. 9:1; cf. Gen. 1:26–28). Similarly, Abraham is tasked with bringing blessing into the world akin to Adam (Gen. 12:1–3; cf. Gen. 1:26–28). This emphasis signals God is working not merely with corporate groups but also with individuals to fulfill Adam's role.[151] For this reason, Moses also casts certain individuals as royalty. Adam was destined to rule (Gen. 1:26–28) and so Abraham is depicted as a king (Gen. 14:1–4, 17–24) and is promised to be the father of kings (Gen. 17:6).[152] The issue of kingship is raised when Joseph's brothers wondered if he would rule over them (cf. Gen. 37:8). Moses answers this question by that proclaiming Judah is the royal tribe and that one of his offspring will be the ultimate ruler who brings order and a new creation to this world (Gen. 49:10–11).[153] With that, Moses's narrative confirms awareness of a royal, Adamic individual who will overcome evil for good. This is the very idea discussed in Genesis 3:15. All of this argues that Moses was aware of the

messianic idea of Genesis 3:15 and shapes the narrative of Genesis around it.

The evidence above suggests Genesis 3:15 has a messianic component within it. Understanding this not only provides an important foundation for analyzing how later prophets use this text but also makes an important point about Moses. Moses knew what he was doing. He did not record Genesis 3:15 in theological ignorance but with theological awareness. He formulates his entire narrative to expound upon this. Granted, others will fill in more detail about these ideas; nevertheless, they fill in what is initially present in Moses's intent in Genesis 3:15. That becomes the grounds for why the prophets will be able to provide further detail concerning that prophecy.

In fact, Moses, throughout the rest of the Pentateuch, continues to discuss Genesis 3:15. This solidifies what he has said in Genesis and further sets up for what later prophets will say. For instance, Balaam prophesies about a star rising from Jacob who will crush the forehead of Moab (Num. 24:17). As Hamilton suggests, Balaam's prophecy reiterates one who crushes the foe just like Genesis 3:15.[154] In addition, Balaam's prophecy predicts this individual will have complete dominion. The term "dominion" (רדה) has not been used in the sense of kingly rule often in the Pentateuch.[155] In fact, the closest parallel use of the word is in Genesis 1:26–28 when discussing Adam's dominion over creation. We observed in Genesis an association between Genesis 3:15 and individuals who participated in Adam's royal role. Balaam's prophecy brings those elements explicitly together. With that, Moses confirms and expounds upon what was earlier implied. The seed is a sort of new Adam.

At the end of the Pentateuch, Moses speaks of a king to come and sets up legislation governing the rule of that monarch (Deut. 17:14–20).[156] With that, Moses points the Pentateuch to anticipate such an individual.[157] Moses desires Israel and the rest of history to continue the search for the seed of Genesis 3:15 with all its theological implications he has developed in his own writings.

Later writings pick up on this. The book of Ruth also has a genealogy, which matches the ones found in Genesis (cf. Gen. 5:1; cf. 38: 28–30). Accordingly, just as the genealogies in Genesis showed how the line of the seed progressed, so the genealogy in Ruth continues that discussion and demonstrates that the line of the ultimate seed winnows down to the family

of David. The author of 2 Samuel confirms this connection. In the Davidic covenant, God promises David a seed (2 ,זֶרַע Sam. 7:12). The Hebrew word in 2 Samuel 7:12 is the same as the one used in Genesis 3:15 and subsequently through Genesis (22:17–18; 24:60). Even more, 2 Samuel 7:12 shares the same kind of grammar found in those previous passages. All of them have seed in a corporate context but with clearly singular verbs and nouns. These features put these passages in parallel. On top of this, we have already discussed the various allusions in the Davidic covenant with past promises. Second Samuel 7 has a highly intertextual context. Given all of these factors, it is likely the author desires us to make a connection between Genesis 3:15 and the Davidic covenant. Accordingly, 2 Samuel 7:12 continues the line of thought of these passages and David's line now becomes the bearer of the promise of Genesis 3:15.

David himself recognizes this. He casts himself as a parallel to Adam in Psalm 8:6, just as Balaam linked the kingly figure with Adam in his prophecy. David also knows one of his descendants will possess both offices of priest and king like Melchizedek (Ps. 110:1). That one will crush the heads of enemy kings and countries (Ps. 110:6). Translations may render the Hebrew phrase as "shatter the chief men" but the word for "chief men" is actually "head." The language is actually quite distinctive for the verb מחץ (crush) with רֹאשׁ (head) when combined is consistently used in imagery dealing with crushing an ultimate foe (Ps. 68:22; Hab. 3:13; see also Num. 24:17).[158] As Hamilton rightly observes, the concept and language in Psalm 110:6 matches what is discussed in Genesis 3:15.[159] In addition, David uses the same language and imagery in Psalm 68:22, which also discusses how God eschatologically will defeat all the foes by crushing their heads.[160] Thus, David knows his line takes up the responsibility of Genesis 3:15 and the role of the second Adam.

We can also see this in Psalm 72. In that passage, the king gives a portrait of the ultimate Davidic king. Within this, the psalmist describes the ideal king's worldwide dominion (v. 8). The word "dominion" (רדה) is the same term that was found in Balaam's prophecy about Messiah in Numbers 24:19 as well as Adam's rule in Genesis 1:26–28. The prophetic writer seems to identify the ultimate Davidic king as a second or true Adam. This appears especially to be the case since his rule is not merely over Israel but "to the ends of the earth" (72:8 ,עַד־אַפְסֵי־אָרֶץ), just as Adam's dominion was to be over the created order (cf. Gen. 1:26–27). In addition, the very next

verse of Psalm 72 discusses how all the enemies will bow down before the ultimate king and lick the dust like a serpent. This resonates with what is depicted in Genesis 3:15. Psalm 72 seems to see the Davidic rule in terms of Genesis 3:15 and helps the reader to see the beauty and breadth of its fulfillment.

Later on, Micah describes the ultimate dominion of the second David in terms of Genesis 3:15. Every foe will be like the serpent whom the true king will defeat (Mic. 7:17). This reiterates the picture found in Psalm 72 which came from Genesis 3:15. In addition, Isaiah affirms this coincides with God's own conquest of the serpent, the Leviathan, whom he will slay like he promised in Genesis 3:15 (cf. Isa. 27:1).[161] Such supernatural victory is in the context of Israel's restoration (cf. Isa. 27:2–13), the judgment of the wicked (26:21), triumph over death (25:8), and even resurrection (26:19). Genesis 3:15 depicted the key ideas within God's victory over evil. Isaiah helps us to see the dynamics of such a triumph in detail.

Did the Old Testament writers misunderstand or misapply Genesis 3:15? Far from it, the prophets had immense exegetical accuracy and theological profundity. Starting from Moses, the prophets knew Genesis 3:15 was a complex promise. It established God's agenda for the battle of good and evil, culminating in a seed/champion who would vanquish the evil one. Later prophets do not change those ideas but flesh out the ramifications of those ideas on redemptive history.[162] With that, Genesis 3:15 sets up a theology of how a Davidic descendent will have complete victory over Satan, sin, death, and all God's enemies, securing peace for the entire cosmos as the new Adam. Such work showcases how the prophets are profound theologians.

Synthesis

Exodus to new Exodus,[163] David to new David, Davidic covenant and Edenic rest, and the concept of a second Adam—all of these sound like biblical theology and are, in fact, topics within that discipline.[164] The prophets were not merely good exegetes who understood the meaning of a text well but also good theologians who understood the significance of a text. They comprehended texts had a variety of implications and, under the guidance of the Spirit, honed in on certain theological implications and further defined them. In doing so, they do not provide some "hidden meaning" of prior revelation but rather further explain the details and

ramifications of the meaning that is already present, within the parameters of significance the original author established. As a result, they develop profound theological truths and set up for later prophets to further explicate those theological ideas.

Some may object to the prophet as theologian because I have not provided comprehensive examples. However, Old Testament theology itself is a testimony to this reality. Old Testament theologians use intertextuality as part of their method to trace the progressing themes within the first canon. House states part of his method is to note the intertextual connections between books as part of the unfolding canon.[165] Waltke states, "Understanding intertextuality helps the theologian trace the trajectory of a doctrine's development within the Bible."[166] He also mentions this is "essential to writing a biblical theology."[167] Although these observations are made from the biblical theological end, the inverse is also true. Just as biblical theology in part derives from intertextuality, intertextuality indicates the prophets were biblical theologians. While we have discussed Exodus to new Exodus or David to new David, this is not merely us "doing biblical theology" so to speak but rather discovering the prophets themselves were the first biblical theologians.

Thus, the observations and methodology of Old Testament theologians lends more overarching evidence that the biblical writers were by their own right theologians who developed the significance of certain texts of the Scriptures. All of our findings in Old Testament theology are really a discovery of the prophets' biblical theological thoughts and reasoning. Accordingly, while the examples above are not comprehensive, scholars who have gone before us help to show that the "prophet as theologian" has substantial legitimacy.

PRESENTING THE PROPHETIC RATIONALE AND HERMENEUTIC

We return and ask ourselves "Who are the prophets? How did they think and how did they write?" This chapter hopefully challenges us to have a high view of these authors. I have argued that the Old Testament authors were profound scriptural thinkers, as Hamilton and others have suggested. The prophets were immersed in Scripture. As a result, they used it

accurately in various situations and developed it theologically. They could apply God's Word to their current situation (e.g., covenant disobedience and failure) as well as advance the theological themes and concepts therein via new revelation. In doing so, they discussed topics like creation to new creation; Exodus to new Exodus; a second Adam; a new David; and the majesty, grace, holiness, and glory of God. In sum, the prophets were exegetes who carefully understood the Scripture, as well as theologians who profoundly expounded upon its ramifications.

What drives this entire process is a precise hermeneutical core. Fundamentally, we observed the prophets read the Scriptures meticulously. They knew past texts from their general ideas down to their individual words and everything in between (meaning). They also had an immense awareness of the implications of these passages (significance). They knew ideas had consequences and were aware of particular theological consequences already discussed and defined by previous writers. The depth of their understanding of a text's meaning and significance—their hermeneutic—provides a profound platform for progressive revelation. It provides the rich concepts, implications, and framework from which the prophets continue the work of their predecessors, enhancing the details about a text's implications on theology and redemptive history via new revelation. This sets up for others to build upon their work, which results in chains of Old Testament texts that richly dig into the particular ramifications of a certain passage.

This brings up an important qualification. To be sure, the prophets had to receive new revelation so they could develop theological concepts found in earlier texts. New revelation furnished further information and details about the implications of previous revelation. Such activity is part of the prophets' ministry as scriptural *authors*. Although that plays a part in how they thought and *wrote*, we should distinguish that aspect of their rationale from their hermeneutic. The hermeneutical question of this chapter is not whether the prophets gave new revelation (they do) but the hermeneutical relationship between old and new revelation. How do the prophets read?

As we observed, new revelation does not find hidden meaning in antecedent texts or change the meaning of a text. We noted this in dealing with the Davidic covenant, the vine, and Genesis 3:15. Later prophets do not change those ideas. Rather, they show (via new revelation) since these ideas are true, then certain consequences will come about in redemptive

history and theology. New revelation thereby builds upon the implications the text already has. This is why progressive revelation fits together so smoothly. New revelation fits and works *within* the significance of prior texts as opposed to twisting their original ideas or taking them in random directions.[168] Hence, the presence of new revelation does not overturn or distort the prophets' hermeneutical fidelity. Rather, the cohesiveness of progressive revelation seems to rely upon it.

In essence, this chapter has endeavored to show the reality of a profundity driven by precision. The prophets were immense biblical thinkers and writers because they were so accurate in handling the meaning and significance of Scripture. That is what made them good exegetes and theologians.

At this point, some may object to these sweeping statements since we have not covered every instance of Old Testament intertextuality. For that reason, I will qualify these statements by saying that the evidence *suggests* these conclusions. However, we can also recall the examples above do span the entire canon. They are not isolated to one prophet or to even one era of Israel's history. Rather, in the studies of this chapter, we have observed the same methodology throughout the canon. Furthermore, we observed that the role of the prophet was to uphold the law, as opposed to deconstruct (Deut. 13, 18). This too more broadly supports that the prophets were good exegetes. Even more, as we have observed, the Old Testament seems to *depend* upon the notion of the prophet as an accurate interpreter of Scripture. After all, if they varied from what the law or other revelation meant, then this would completely alter the theological unity of the first canon. Equally, we noted the discipline of Old Testament theology also *depends* upon intertextuality as a conduit for theology. That also attests to the widespread evidence for the prophets as theologians. On top of this, we have dealt with the major objections against my view. All of these factors thoroughly support the prophets were good exegetes and theologians. This notion is not just a result of a smattering of examples but actually a core reality that the Old Testament relies upon.

How does this help us in our quest for authorial logic? In evaluating the New Testament's use of the Old, having the complete picture of the Old Testament is essential. This chapter has argued the prophets were skillful and thoughtful in handling God's Word. They began to put theological puzzle pieces together which provide a framework for the apostles. When

seeing the hermeneutical accuracy and biblical theological complexity of the prophets, the assertions of the apostles may not be as big of a jump as we might have thought. Perhaps some of the confusion over the New Testament's use of the Old stems from under-reading the Old Testament writers. Succinctly put, this chapter shows that the prophets do have a rationale and it is intertextual, precise, and sophisticated.

Along that line, the reality of the prophetic hermeneutic should not only change how we view the prophets but also how we read them. Their exegetical precision reminds us why we take great care with Scripture. They paid attention to authorial intent not only on a general level but down to the very word. This grounds our exegetical method. Our exegetical attention to detail is not over-reading a text but reflects the prophetic hermeneutic, how they believed Scripture communicated. Moreover, the idea that the prophets are theologians elevates how we view their writings. Perhaps our view of the prophets has made us read their works as simplistic. We may see the history of Kings or Chronicles as merely a sort of recounting of events with some moral lesson. We may see poems as merely a sort of encouragement for our souls. These ideas have some merit to them; however, there is so much more occurring in the Old Testament. The prophetic hermeneutic attests every story, poem, and prophecy is an advancement of theology, one that shapes how we understand biblical and systematic theology, one that reflects God's person, promises, and plan; one that in turn shapes our lives. We can and should find theology in the Old Testament. We just need to see how the prophets' writings incorporate past revelation to produce such theological development.

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1. For an understandable survey of this see Merrill, "The Development of the Historical Critical Method."
2. This is the so-called "dictation theory." For a discussion of this, see Reymond, *Systematic Theology*, 40.
3. For a refutation of this view, see Long, *The Art of Biblical History*, 17–57.
4. Hamilton, "The Skull Crushing Seed of the Woman," 44; Rydelnik, *Messianic Hope*, 7; Beale, *New Testament Biblical Theology*, 4–5.
5. Beale and Carson, "Introduction," xxiii–xxv; Hays, *Echoes of Scripture*, 28–33.
6. Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 14:80.
7. Broyles, "Traditions, Intertextuality, and Canon," 169–70.
8. Allen, *Psalms 101–150*, 31.
9. See previous chapter for the way to make a case for an allusion. We should keep in mind that we can see allusions that do not exist, or misrepresent the nature of the connection. See Fishbane, "Types of Biblical Intertextuality," 39–44; Fishbane, *Biblical Interpretation*.

10. Kaiser, *Toward an Exegetical Theology*, 79–83.
11. One of the major issues of chronology concerns how an author can cite certain historical books if they were written after his time. For example, if 2 Samuel was written after David's time, how could he refer to the revelation found in that book? The answer to this is threefold. First, at bare minimum, biblical writers might have had access to an accurate tradition that became part of the biblical books later cited. In this way, we can say they cited from that "book" (even if it was using an earlier form). Second, one might also argue that along with the previous point, God reminded and revealed the necessary information to that writer. Third, more likely (which effectively makes the first two points moot), the historical books were composed close to the time of the events they describe. As such, biblical writers could refer to those books for they were (to some degree) present at their time. For this idea, see Rooker, "The Book of Judges," 288–94. For my study, I assume Mosaic and early authorship of the Pentateuch, early dates of the historical books, and the standard conservative dating for Isaiah and Daniel.
12. Osborne, *Hermeneutical Spiral*, 163.
13. Merrill, *Deuteronomy*, 114; Craigie, *Deuteronomy*, 130.
14. Contra Broyles, "Traditions, Intertextuality, and Canon," 158–59. Some scholars will argue that Israel did not appeal to the scriptural text itself but rather traditions about certain events, practices, and people. They refer not to the text but to the traditions within Israel. While we ought to be sensitive to this concern, several qualifications arise. First, the linguistic similarities between scriptural passages make it unlikely that a scriptural writer appealed to a separate tradition as opposed to the text itself. Second, if biblical authors claimed to meditate upon the Scripture, why would we not expect them to quote it as opposed to an external tradition? Third, this model assumes that Scripture (contrary to the prophets' own claim) was not available until much later in Israel's history. This is not the case. Hence, while Old Testament writers can refer to events or practices apart from a text, there is reason to believe that they would actually appeal to the written record.
15. Fishbane, *Biblical Interpretation*; Broyles, "Traditions, Intertextuality, and Canon"; Tull, "Intertextuality and the Hebrew Scriptures," 88–119; Bellis, "Habakkuk 2:4b: Intertextuality and Hermeneutics," 369–85; Boyarin, "Daniel 7 and Intertextuality," 139–62; Pickup, "New Testament Interpretation of the Old Testament," 353–81.
16. Some may argue that Ruth 1:1 is just recording history. However, the inspired narrator later comments that God had to visit the land so that it would produce food (v. 6). This indicates the writer operates from a covenant perspective.
17. Hamilton, "Was Joseph a Type?" 52–77.
18. Berlin, *Esther*, 33–34.
19. Longman III, *The Book of Ecclesiastes*, 153.
20. Hamilton, "The Messianic Music of the Song of Songs," 331–45.
21. Alexander, "Ezekiel," 913–14.
22. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, and Jonah*, 273; Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 228. Joel's allusion to Exodus 34:6–8 uniquely adapts the wording. Jonah's wording is identical to Joel's adaptation. Perhaps Jonah protests the grace and mercy promised to Israel in Joel being shared by the Gentiles.
23. Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, 178.
24. In addition, this indicates if the biblical writers used verbiage found in biblical literature, it is more likely that they alluded to that passage as opposed to the event apart from the text or a tradition separate from the text. Since their minds are saturated in Scripture, it makes sense for them to allude to the text as opposed to something outside of it.
25. Critical scholarship has particularly argued that the prophets were more political than theological. This is based upon an evolutionary understanding of the development of religion

and theology in Israel. For a helpful summary and survey of sources see Rydelnik, *Messianic Hope*, 13–21.

26. We should also factor in the Holy Spirit's work in this matter in superintending the way the authors thought about previous revelation. See the next chapter for further interaction about how the prophets spoke better than we give them credit for.
27. House, *Old Testament Theology*, 72.
28. Ibid., 72–75; Dempster, *Dominion and Dynasty*, 78–85.
29. Craigie, *Deuteronomy*, 96.
30. Alexander, "Ezekiel," 992; Allen, *Ezekiel 20–48*, 280; Zimmerli, *Ezekiel*, 528–29.
31. Rooker, "The Book of Judges," 289. This is not to say I would advocate a Deuteronomic author or accept the compositional theory found in Deuteronomic history. Rather, the theology of that book informs the later books without any implication on composition, as Rooker points out.
32. Ibid.; Austel, "United Monarchy," 160–78.
33. This technically is not a form of "intertextuality" but rather "innertextuality" or how an author uses his own writing. Nevertheless, this is still a form of exegesis on one's own writing.
34. Craigie, *Psalms 1–50*, 273.
35. Allen, *Psalms 101–150*, 43. That is not to say that the entire presentation of Psalm 104 is as logical or direct as Genesis 1. Psalm 104 is still poetry and exhibits the diversity and beauty of creation. Nonetheless, as Allen notes, the similarity between the two passages is remarkable.
36. Wacholder, "Creation in Ezekiel's Merkabah," 14–32. Some may object to Ezekiel's vision as intertextual because he was describing what he saw. However, in the process of describing what he saw, he crafted the wording to make allusions to previous revelation. For example, his choice of phraseology and order of presentation were all ways he could faithfully recount what he witnessed yet also make intertextual connections with theology he knew. Thus, just because one records an event does not preclude intertextual activity. The careful portrayal of that event (vision or history) could be intentionally intertextual in nature.
37. Ibid.
38. Ibid., 30–32.
39. Lacocque, "Allusions to Creation in Daniel 7," 114–31.
40. Goldingay, *Daniel*, 162–64.
41. Breneman, *Ezra, Nehemiah*, 225.
42. Ibid., 227.
43. Ibid.
44. Recall the above discussion about 2 Kings 17. The passage shows that the writer of Kings was thinking through Israel's history through the lens of the covenant.
45. Howard, *Joshua*, 399.
46. Butler, *Joshua*, 7:128; Woudstra, *The Book of Joshua*, 191.
47. Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 14:80.
48. Block, *Ezekiel 1–24*, 186. Note that God relents in this demand and probably originally stipulated it to communicate through Ezekiel the shame facing Israel in the exile.
49. Oswalt, *Isaiah 1–39*, 85.
50. Fishbane, *Biblical Interpretation*; Broyles, "Traditions, Intertextuality, and Canon," 157–76; John Sailhamer, *The Pentateuch as Narrative*; Dempster, *Dominion and Dynasty*; Kaiser, *Old Testament Theology*.
51. Bartelt, "Centrality of Isaiah 6," 346; Motyer, *Isaiah*, 79–80; Watts, *Isaiah 1–33*, 110; Oswalt, *Isaiah 1–39*, 190.
52. Oswalt, *Isaiah 1–39*, 191. See also Oswalt, *Isaiah 40–66*, 573, 646.
53. Motyer, *Isaiah*, 80; Gignilliat, "Theological Exegesis as Exegetical Showing," 228.
54. Barring instances when "seed" refers to the seed of plants, the term only twice refers to Israel negatively (cf. Isa. 57:3, 4). The rest refer to Israel in its eschatological state in fulfillment of the

Abrahamic promises. The two outliers may be rhetorical to show their transformation into the true righteous seed of Israel (cf. Isa. 57:19).

55. House, *1, 2 Kings*, 143. See fn. 11 concerning the issue of chronology. Arguably, Solomon at least drew upon the tradition of what would be 2 Samuel 7, if not from the book itself.
56. Garrett, *Hosea, Joel*, 376; Feinberg, *The Minor Prophets*, 342. The major difference is that Joel adds "and in Jerusalem" to Obadiah's wording.
57. Garrett, *Hosea, Joel*, 376; Feinberg, *The Minor Prophets*, 342. Garrett argues it may be though just a phrase denoting God's verbal statement in Israel's tradition. However, see Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 102. Allen's explanation is more sensible in context. Nevertheless, regarding dating, although Obadiah's date is not certain, Allen and Feinberg would date Obadiah before Joel.
58. Thompson, *The Book of Jeremiah*, 586; Huey, *Jeremiah, Lamentations*, 238. Note that Jeremiah records this entire event, which implies his understanding of Micah in addition to the people who have this discussion.
59. Stuart, *Exodus*, 422; Durham, *Exodus*, 262.
60. Kraus, *A Continental Commentary: Psalms 60–150*, 291; Allen, *Psalms 101–150*, 30.
61. Watts, *Isaiah 34–66*, 623; Oswalt, *Isaiah 40–66*, 71–75.
62. See Broyles, "Traditions, Intertextuality, and Canon"; Fishbane, *Biblical Interpretation*; Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach*; Beal, "Intertextuality"; Tull, "Intertextuality and the Hebrew Scriptures."
63. Waltke, *Old Testament Theology*, 126.
64. These are the most cited passages in such discussions. Cf. Fishbane, *Biblical Interpretation*; Enns, *Inspiration and Incarnation*; Enns, "Response to Greg Beale."
65. Sarna, *Exodus*, 110.
66. Merrill, *Deuteronomy*, 148.
67. See Tigay's excellent discussion. Tigay, *Deuteronomy*, 436–37. The phrase "those who hate" as well as "those who love and keep" may refer to the parents or to the decedents. However, Deuteronomy 7:9–10 seems to indicate that the wording applies to the children, since the phrase "those who love and keep" is fronted and "ten thousand generations" is placed later. This demonstrates that they are appositional in nature. See also Sarna, *Exodus*, 111.
68. Cooper, *Ezekiel*, 189; Block, *Ezekiel 1–24*, 561.
69. Fishbane, *Biblical Interpretation*, 337–39.
70. Cooper, *Ezekiel*, 189; Block, *Ezekiel 1–24*, 561.
71. Block, *Ezekiel 1–24*, 561.
72. See Sarna, *Exodus*, 111; Tigay, *Deuteronomy*, 436–37; Fishbane, *Biblical Interpretation*, 337–39. Sarna, Tigay, and Fishbane appeal to later redactions or edits made on Exodus 20:5 and Deuteronomy 5:9, which would qualify the notion of deferred responsibility and make it more concordant with individual responsibility. They argue that this arises from later pressures of the exile. However, such an admission concedes that the current wording of those passages does facilitate the notion of individual responsibility. Thus, if the wording is original (as this writer would argue), then Moses all along intended that idea which Ezekiel and Jeremiah supported.
73. Enns, *Inspiration and Incarnation*, 118.
74. Ibid., 118–19; Montgomery, *The Book of Daniel*, 378, 391–92.
75. Miller, *Daniel*, 240.
76. Ibid., 242.
77. Goldingay, *Daniel*, 242. Compare the wording in 1 Kings 8:30 of "hear" (וְשָׁמַעְתָּ), "forgive" (וְסָלָחְתָּ), "your people" (עַמְּךָ), and a reference to Jerusalem (הַמָּקוֹם הַזֶּה) with the wording in Daniel (שְׁמָעָה אֲדֹנָי סְלָחָה אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ, emphasis mine).
78. Miller, *Daniel*, 248.

79. Gentry, “Daniel’s Seventy Weeks,” 29.
80. Miller, *Daniel*, 248.
81. Ibid., 251.
82. Gentry, “Daniel’s Seventy Weeks,” 52.
83. We may also observe an allusion to Leviticus 26:40–45, which discusses how the nation must confess its iniquity. This is precisely what Daniel does (Dan. 9:4–5).
84. Waltke, *Old Testament Theology*, 135.
85. Ibid.
86. Ibid., 134–35; Fishbane, *Biblical Interpretation*, 259–60.
87. Waltke, *Old Testament Theology*, 126–42; Fishbane, *Biblical Interpretation*, 261–379.
88. Waltke, *Old Testament Theology*, 135.
89. Ibid.
90. Cf. Merrill, *Deuteronomy*, 388–89; Smith, *Isaiah 40-66*, 533; Oswalt, *Isaiah 40–66*, 458–59.
91. Oswalt, *Isaiah 40–66*, 458.
92. We may contrast this with biblical theology which essentially traces the progression of themes and ideas in Scripture. See Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 21. Grudem essentially defines systematics as collecting and summarizing all the Bible says about a subject. See Klink III and Lockett, *Understanding Biblical Theology*, 59–124. In summarizing Carson’s thoughts on the matter, Klink and Lockett discuss how biblical theology is not atemporal like systematics but rather reading Scripture in its historical development and purpose.
93. See Allen, *Psalms 101–150*, 31; Garrett, *Hosea, Joel*, 346. Garrett’s comment is particularly helpful in this. “The Old Testament frequently repeats the confession that Yahweh is ‘gracious and compassionate’ (2 Chr 30:9; Neh. 9:17, 31; Ps. 86:15; 103:8; Jonah 4:2). This was the language Yahweh himself used when he gave a second copy of the Ten Commandments to Moses in Exodus 34:6–7. The second issuing of the tablets of the law was itself a second chance for Israel to keep the covenant. Joel in effect reminded his people that Yahweh was the God of second chances.”
94. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 30–31.
95. Smith, *Isaiah 40–66*, 194; Oswalt, *Isaiah 40–66*, 154–55.
96. Watts, “How Do You Read,” 199–222.
97. Johnston, “Messianic Trajectories in God’s Covenant Promise to David,” 59–74; Grisanti, “The Davidic Covenant,” 233–50.
98. Grisanti, “The Davidic Covenant,” 237.
99. If one wonders if this is a legitimate use of prior revelation, the answer is yes. After all, Abraham’s covenant is linked with Abraham’s seed (cf. Gen. 22:16–17). As later discussion on Genesis 3:15 will show, this refers to Messiah. So the Abrahamic covenant (and the Mosaic covenant which is connected with the Abrahamic covenant) has bearing upon the Davidic covenant.
100. See Matthews, *Genesis 1–11:26*, 393. This is especially given how Noah’s name is used repeatedly as a wordplay, to signal the nature of the Noahic Covenant. His father named him such with the hope God would provide rest (Gen. 5:29). Matthews notes further wordplay in Genesis 8:21 that solidifies the association. “Here we have the several sound plays on the name ‘Noah’ brought together. Through the ‘soothing’ offering *(nîḥōaḥ)*, God is brought to ‘rest’ *(nûaḥ)* by ‘Noah’ *(nōaḥ)*. Thus by ‘Noah’ *(nōaḥ)* the divine ‘grief/regret’ *(nḥm)* over human creation (6:6) and his decision to ‘wipe out’ *(mḥh*; 6:7) all humanity is transformed into his ‘compassion’ *(nḥm)* for postdiluvian humanity. As a result of Noah’s offering, God determines in ‘his heart’ (‘within himself,’ REB) to stay any future curse and destruction.” Seeing this established word play makes an association between the wording of 2 Samuel 7 and the promises to Noah more likely.

101. Oswalt, “Rest,” 4:1134.
102. Ibid.
103. Ibid., 4:1132–35.
104. Grisanti, “The Davidic Covenant,” 238.
105. Some may argue the promise of the Noahic Covenant is to not destroy the world again. This is the negative expression of what is positively expressed in context: the restraint of a destructive creation. There is a temporary consistent rest promised to creation. See Matthews, *Genesis 1–11:26*, 393.
106. Matthews, *Genesis 11:27–50:26*, 896; Wenham, *Genesis 16–50*, 479. Some may argue the vine is merely a cultural metaphor for productivity, especially given the agricultural culture surrounding Israel. I do not dispute that is part of the reason behind the motif. At the same time, that cannot be the whole as Gen. 49 makes clear. That text portrays the vines as strong as a tree since one can tie a donkey to it. This is not merely about productivity but even about a level of productivity that exceeds anything in the current day. It deals with an eschatological and thereby new creational fruitfulness. Hence, a cultural metaphor or idiom found in the vine merges with a theological use of the idea.
107. Commentators later note how when the promise of rest occurs, it occurs in the greater context of creational rest, peace, and righteousness. See Bergen, *2 Samuel*, 339. Passages like Isaiah 9:7, 11:1–10, and Jeremiah 33:15–16 show how both go together.
108. This again illustrates the nature of significance. A legitimate implication of the theology surrounding the Noahic covenant is that it relates to a king. The Davidic covenant hones in on this implication.
109. Kaiser, *The Messiah in the Old Testament*, 79.
110. Satterthwaite, “David in the Books of Samuel,” 64–65, 142–43; Kaiser, *The Messiah in the Old Testament*, 78–83.
111. Kaiser, *The Messiah in the Old Testament*, 79; Grisanti, “The Davidic Covenant,” 239–46; House, *Old Testament Theology*, 241–43; Hamilton, *God’s Glory in Salvation through Judgment*, 171–73.
112. Dempster, *Dominion and Dynasty*, 147–48. “All Israel and Judah lived securely under their own vines and fig trees. . . . This epitomizes national security and prosperity similar to that predicted for the messianic ruler’s reign in the latter days (Gen. 49:11–12; cf. Mic. 4:4).” See fn. 106 discussion on the nature of the vine as both a cultural and theological symbol.
113. Ibid.; House, *1, 2 Kings*, 118.
114. Dempster, *Dominion and Dynasty*, 147–48. See quote in fn. 112.
115. Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, and Jonah*, 165–66; Paul and Cross, *Amos: A Commentary on the Book of Amos*, 290; Johnston, “Messianic Trajectories in God’s Covenant Promise to David,” 73–74.
116. Stuart, *Hosea-Jonah*, 398; Paul and Cross, *Amos: A Commentary on the Book of Amos*, 290.
117. See discussion in Garrett, *Hosea, Joel*, 24. Hosea most likely ministered in the last three decades of the northern kingdom whereas Amos probably ministered from 783–746 BC. See Mitchell, Smith, and Bewer, *Haggai, Zechariah, Malachi, and Jonah*, 23. Most likely then, the bulk of Amos’ ministry occurred prior to Hosea.
118. Stuart, *Hosea-Jonah*, 400. “The answer hinges on (1) an appreciation of how this sort of promise oracle relates to all others within its context—i.e., the covenant restoration promises; and (2) an appreciation of how the promises of the old covenant come to actual fruition in the new. First, covenant restoration promises invariably assume their fulfillment in a new and different age. The greatness of that age is suggested by exaggerative language that often outstrips (e.g., Mic. 4:1; Hos. 14:5–7) but always at least equals the exaggerative language of the original promises concerning Israel’s occupation of the land.” Stuart’s comment observes that this motif is widespread. Hence, the intertextuality is broader than just a connection

between Amos and Hosea. Nevertheless, the connection between the two books is part of that interconnected tradition.

119. Ibid., 67; Garrett, *Hosea, Joel*, 104.
120. See discussion in Barker and Bailey, *Micah, Nahum, Habakkuk*, 98. See also, Smith, *Micah–Malachi*, 44. Smith states, "Whether or not the image of primitive man was in Micah's mind, the idea of a new David certainly was. The days of David are spoken of as בימי עולם "the ancient days" in Amos 9:11, so such language would not be out of place in Micah" (44).
121. Barker and Bailey, *Micah, Nahum, Habakkuk*, 61; Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 282.
122. Ibid., 96; Ibid., 343.
123. See fn 112. In Micah 4:1–4, both military peace is joined with the vine of creational rest. This corresponds precisely with what we observed in Genesis 49:10–11 and implied in the Davidic covenant.
124. In addition to the commentaries above, Johnson's own study of the Davidic covenant is quite useful. See Johnston, "Messianic Trajectories in God's Covenant Promise to David," 73–74. He not only affirms the exegetical observations above but also helps to articulate the hermeneutical model. "God revealed to the prophets that one day he would restore David's throne and inaugurate an eternal kingdom. Since the individual prophets were only given one or two pieces of the puzzle, each of them envisioned an aspect of this future restoration. Rather than providing a single unified profile, the prophets paint complementary portraits of the future, each with its own contribution to the whole portrait. Their portraits of the restoration resembled a kaleidoscope of images in the process of being brought into a crisp, finely tuned picture as revelation progressed" (73–74).
125. Smith, *Isaiah 40–66*, 498–502; Huey, *Jeremiah, Lamentations*, 301; Block, *Ezekiel 25–48*, 298; Cooper, *Ezekiel*, 302; Oswalt, *Isaiah 40–66*, 438–39.
126. This demonstrates that a word or motif can be used in different ways. Nevertheless, the prophets were able to distinguish between these different lines of thought and able to develop them as well. This too attests that the prophets knew their Scriptures well.
127. As mentioned earlier, chronological progression makes the best sense of how to trace the progression of revelation. Cf. Klink III and Lockett, *Understanding Biblical Theology*, 87. While some would date this psalm later, it seems to be earlier due to its association with Asaph. Contra Tate, *Psalms 51–100*, 309.
128. Smith, *Isaiah 1–39*, 166; Oswalt, *Isaiah 1–39*, 154; Watts, *Isaiah 1–33*, 85.
129. Stuart, *Hosea-Jonah*, 159.
130. Ibid., 9. Stuart argues from the context of chapter 10 that Hosea uttered these words when the people were cast in disarray due to the political and international instability that occurred after Jeroboam II. This is also why the passage is placed chronologically after Isaiah's song of the vineyard. Isaiah's song seems to have occurred earlier in his ministry while the passage at hand would have happened in Hosea's later ministry.
131. Ibid., 159. "'Israel' is the subject rather than 'Ephraim' because the history of that prosperity begins with the united people's conquest of the promised land."
132. Garrett, *Hosea*, 207. Garrett observes בקק refers primarily to destruction in Hebrew as opposed to luxury. The vine as it spreads is destructive. This does not negate Stuart's observation about the historical referent but merely the twistedness of Israel's situation.
133. Ibid.; Stuart, *Hosea-Jonah*, 159.
134. Craigie, *Jeremiah 1–25*, 37.
135. Alexander, "Ezekiel," 808–9.
136. Cooper, *Ezekiel*, 167; Block, *Ezekiel 1–24*, 457.
137. Block, *Ezekiel 1–24*, 455; Alexander, "Ezekiel," 808–9.

138. Block, *Ezekiel 1–24*, 455; Alexander, "Ezekiel," 808–9. Block states, "The special image of Israel as a choice vine transplanted by Yahweh with his right hand is familiar from Ps. 80:9–20 (Eng. 8–19). Isa. 5:1–7 picks up the theme of Yahweh's special care for the vine, though the plant responds by producing nothing but rotten grapes, illustrative of Israel's apostasy. But Ezekiel goes one step further. Here there is no hint of the vine ever having been the object of Yahweh's affection, let alone bearing fruit. On the contrary, the vine is inherently worthless, fit only for fuel for the fire" (455).
139. See Hamilton, *God's Glory in Salvation through Judgment*, 77; Kaiser, *The Messiah in the Old Testament*, 37–38; Hamilton, *The Book of Genesis Chapters 1–17*, 197.
140. Hamilton, *The Book of Genesis Chapters 1–17*, 199; Wenham, *Genesis 1–15*, 80; Matthews, *Genesis 1–11:26*, 247. God ensures this outcome by humbling the snake to eat the dust and crawl on the ground so that the Seed's heel will crush its head (Gen. 3:14). In the flow of the context, the changing of the serpent's form is an initial sign that God will judge and have victory over evil definitively
141. Wenham, *Genesis 1–15*, 80.
142. Ibid.; Hamilton, *The Book of Genesis Chapters 1–17*, 199; Walton, *Genesis*, 234.
143. Walton, *Genesis*, 234; Westermann, *Genesis*, 258–59.
144. While I would argue that Adam also understood this promise in that he named his wife, Eve, the prophetic hermeneutic primarily concerns the writer as opposed to a person within the story. That being said, Adam's act might be a way for Moses to communicate that both Adam and Moses understand Genesis 3:15 to be a powerful promise of hope. It could technically be added to the list of reasons I have provided to support a messianic understanding of Genesis 3:15.
145. Collins, "A Syntactical Note," 139–48; Alexander, "Further Observations," 363–67.
146. Kaiser, *The Messiah in the Old Testament*, 25; Robinson, *Corporate Personality in Ancient Israel*, 10.
147. Dempster, *Dominion and Dynasty*, 68–77; Alexander, "Genealogies, Seed."
148. Ross, *Creation and Blessing*, 67.
149. Arguably seed in Genesis 22:17a does refer to many nations. But we are talking about the latter half of the verse where the seed possesses the gate of his enemies. That "seed" is singular.
150. Alexander, "Further Observations," 363–67.
151. This may be latent within Genesis 3:15 itself. The gender of the pronoun in Genesis 3:15 also is suggestive of this. "He" is not only singular but also masculine. One could argue the gender is due to the referent "seed." However, if we are thinking grammatically, would it not have made more sense in the parallelism to make the pronoun feminine? After all, thus far, the woman has paralleled the serpent (her seed versus its seed). Hence, if we followed the parallelism, *she* should crush its head, not a "he." The deviation in parallelism *might* hint the "he" is Moses's deliberate choice to parallel that individual not with Eve but with Adam. This might faintly open the possibility of the notion of a second Adam and is conducive for linking the messianic figure with Adam.
152. Dempster, *Dominion and Dynasty*, 79; Alexander, "Royal Expectations," 191–212.
153. Dempster, *Dominion and Dynasty*, 91; Wenham, *Genesis 16–50*, 478; Hamilton, *The Book of Genesis Chapters 18–50*, 662. See earlier discussion about the vine in Genesis 49:11 as a motif of eschatological fruitfulness and thereby new creation.
154. Hamilton, "The Skull Crushing Seed of the Woman," 34.
155. Genesis 1:26, 28; Leviticus 25:43, 46, 53; 26:17, and Numbers 24:19 are the only places this occurs in the Pentateuch. The references in Leviticus do not refer to rule in the formal sense.
156. McConville, *Deuteronomy*, 293–96.
157. Alexander, "Royal Expectations," 207–12.
158. Hossfeld and Zenger, *A Commentary on Psalms 101–150*, 150; Hamilton, *God's Glory in Salvation through Judgment*, 77. Hamilton notes other intertextual connections of this psalm

that further support the above assertion. For instance, Psalm 110 mentions a scepter just like Genesis 49:10, Numbers 24:17, and Psalm 2:9. See also, Hamilton, "The Skull Crushing Seed of the Woman," 37.

159. Hamilton, "The Skull Crushing Seed of the Woman," 37.
160. Ibid.
161. Ibid., 41.
162. Many more texts pick up on this verse (cf. Ps. 74:12–14; Isa. 49:23; 51:9; Hab. 3:13). See Hamilton, *God's Glory in Salvation through Judgment*, 77.
163. This goes back to the example of the eagle motif in Exodus 19, Psalm 103, and Isaiah 40.
164. Hamilton, *What Is Biblical Theology?*, 43–58.
165. House, *Old Testament Theology*, 55.
166. Waltke, *Old Testament Theology*, 113.
167. Ibid.
168. This again reiterates the point of Beale, Kaiser, and Bock. See Beale, "Rejoinder to Steve Moyise," 153–59; Kaiser, "Single Meaning, Unified Referents," 88–89; Bock, "Evangelicals and the Use of the Old Testament in the New, Part 2," 308–10, 317. This particularly supports the framework advocated by Kaiser; nevertheless, Bock is extremely close for he too sees that new revelation fits within the significance of previous revelation. That is my point. The prophets established meaning with a parameter of implications, and new revelation works within that. Accordingly, while I appreciate Kaiser's articulation, my view is not that much different from the fundamental tenets of Bock, particularly if Bock would see development in terms of significance as opposed to meaning (which may be very well what he intends to say).

4

THE PROPHETIC HERMENEUTIC

DID THE PROPHETS SPEAK BETTER THAN THEY KNEW, OR BETTER THAN WE GIVE THEM CREDIT FOR?

Old Testament intertextuality demonstrates the prophets were exegetes and theologians. This chapter focuses upon an important dimension of that rationale: directionality. We initially observed this idea in the previous chapter, witnessing how chains of Old Testament texts move to the New. The prophets were aware of the theological implications of prior revelation and how their predecessors developed those ramifications. As a result, they wrote to continue that logic and advance theology for later authors to expound. In doing this, the prophets intentionally set a trajectory toward the apostles.

This concept is not novel. It mirrors the ideas of Kaiser and Beale who speak of how the Old Testament writers "organically" developed prior revelation. For them, the prophets advanced the concepts and ideas already found in earlier revelation toward the New Testament.[1] Hamilton asserts the biblical writers wrote in light of a big picture and their contribution to God's plan from creation to consummation.[2] All of these scholars are speaking of the notion of progressive revelation and how the prophets *intentionally* participated in that. There is a way that the Old Testament intentionally moves to the New Testament such that the New Testament's use of the Old is a "natural" development of what has progressed. That is what I would like to further discuss in this chapter.

The need for additional discussion arises from the fact that not all are convinced. Certain scholars question whether the prophets' meaning could ever match what the apostles concluded. They argue the prophets were not completely cognizant of complex theological concepts discussed in the New

Testament.[3] They assert the Old Testament writers were more focused on the issues of their day as opposed to the big picture of God's plan.[4] Based upon these factors, these scholars contend the prophets did not intend their texts to be used in the future. Their writings were more about the past or for a certain audience and were never purposed to have ramifications beyond that. Instead, for the prophets to connect with the apostles, the prophets "spoke better than they knew." This results in one of two major ways to look at the New Testament's use of the Old.[5] Some contend the hermeneutics of the apostles' contemporaries account for the shift in meaning.[6] Others appeal to *sensus plenior*. That view claims the New Testament authors explain the "full meaning" of the text which before was unknown.[7] In either case, one must wonder whether a Christian hermeneutic then should try to find "fuller meanings" of the Old Testament.[8]

Because of these objections, we need to cover the notion of directionality more. The following chapter intends to turn these notions of prophetic ignorance on their head. The reality of the prophetic hermeneutic breaks down these stereotypes. It shows the prophets knew a lot. They knew past revelation with its theological sophistication. They also knew how it fit into God's plan, and wrote not only to their contemporaries but to that greater agenda. They were able to provide the adequate theological substance for later writers to develop, and intended for them to do so.

To be clear, I am not suggesting the prophets knew everything that would ensue from their writings. They did not know exhaustively how the apostles would use their text. Nevertheless, my point is the prophets had *enough* complexity and awareness to legitimately set up later authors to use their writing. As a result, when the apostles come and handle the Old Testament, their use of previous revelation fits well within the intended framework established by the prophets. In sum, the prophets had a redemptive historical logic that establishes their texts in a trajectory which prepares well for the New Testament.

If this is true, then we have an entirely different situation than the one suggested by these other scholars. Instead of the prophets writing better than they knew, the evidence may indicate that the prophets wrote better than we give them credit for. This provides another argument that the prophets' theological logic forms the foundation of the apostles' final revelation.

KNOWLEDGE OF PAST REVELATION

Post-Enlightenment thinking has questioned the ability of the Old Testament prophets to discuss advanced theological ideas.[9] The issue of messianic theology is case in point. Some argue messianic expectations only came about in the postexilic period when Israel looked forward to the restoration of the Davidic dynasty.[10] Such a late development makes it impossible that texts prior to that time referred to or prophesied about Messiah. When looking at the "literal sense" of certain Old Testament passages, certain commentators conclude they could not have spoken of Christ. One of the key instances of this revolves around an example used in the last chapter: the intertextuality of Genesis 3:15. Certain scholars argue that Genesis 3:15 only refers to the continued struggle between good and evil. Similarly, they contend that passages associated with that text, like Genesis 49:10 and Numbers 24:10, pertain merely to the Davidic dynasty as a whole.[11] They also assert Psalm 110, traditionally a messianic psalm and another text linked with Genesis 3:15, never had the Messiah in view but primarily refers to Solomon.[12]

In light of these conclusions, the reason for the prophets speaking "better than they know" becomes apparent. If the prophets did not even comprehend particular realities (e.g., Messiah), how could they discuss those issues and set up for the New Testament to talk about those theological concepts? They must have written "better than they knew," so that the New Testament could fill in the gaps the prophets were unaware of.[13]

Conversely, were the prophets so ignorant? The very existence of intertextuality demands the prophets knew something. The previous chapter addresses this point so I will not belabor the entire discussion here other than to offer two reminders. First, the last chapter demonstrated that on a broad level, the Old Testament writers were well acquainted with previous revelation. They knew specific words and phrases from particular texts (e.g., Davidic covenant promises and the metaphor of the vine). They could follow the rationale concerning particular ramifications of those passages and incorporate that into their own writings. This generates a level of sophistication that argues against the prophetic ignorance. They knew and could think through a lot.

Second, we witnessed such sophistication in our discussion of Genesis 3:15. The intertextuality of that text brings up several points that counter the notion of prophetic ignorance about the Messiah. For instance, if Moses had no conception of a messianic individual, why does he focus on individuals in his own narratives? Why does he characterize them as a second Adam figure? Why does Genesis prophesy about an individual (Shiloh) who rules the world and restores creation (Gen. 49:10)? Why does Balaam describes an individual whose rule mirrors Adam's (Num. 24:17–19). If Moses is focused merely on a generic discussion of Israel's monarchy, why does he focus upon an individual, eschatological, cosmic ruler? His description is the polar opposite of anything broad, generic, and historical.[14]

Along this line, David's and Micah's use of Genesis 3:15 makes it difficult to argue that it refers to David or Solomon or merely the Davidic dynasty in general. David speaks of something more grandiose than himself (cf. Pss. 72, 110).[15] Micah, living far after those two kings, confirms David or Solomon did not fulfill what was envisioned (Mic. 7:17). However, why would one ever think of some historical fulfillment when the image of striking the serpent's head *originally* portrays the *ultimate* victory over evil? Moses interpreted his own words in such a manner, as did all those who followed him. They are hermeneutically consistent and thereby greater theologians than we give them credit for. We may have made assumptions foreign to the original intention of the text by looking for some historical referent. By unfairly limiting the prophets' context, we have distorted their intention.

As stated above, some have used messianic theology as a major example of the prophets "speaking better than they knew." If intertextuality has challenged the notion in this critical case, then it elevates our confidence in the prophets' ability to speak to more advanced theological matters. This does not mean the prophets knew all the details of Christ's life in advance or spoke of him in every Old Testament text. As we will see, David wrote certain psalms about his own situation (cf. Ps. 34:20; 69:21) that have bearing upon the Messiah even if they do not speak directly of him. Progressive revelation still will fill in details of the significance of prior texts. Nevertheless, this discussion merely shows the prophets *could* speak of the Messiah and *did do* so in certain cases (e.g., Pss. 2, 110).[16] Likewise, such intertextuality argues the prophets were aware of other concepts and could speak of them as well. Based upon the analysis of the

previous chapter, those matters include the covenants, certain promises, complex topics (e.g., Messiah), and their development in progressive revelation.[17] Intertextuality evidences the presence and cognizance of these themes early on in (and throughout) the canon.

Therefore, the prophetic hermeneutic counters the notion the prophets wrote better than they knew in that the prophets knew a lot more than we give them credit for. Their exegetical and theological work in the Old Testament shows they wrote about sophisticated theological issues (e.g., Messiah) based upon what their predecessors had said. This is what Kaiser reminds us in discussing the notion of "antecedent revelation." He points out that when we examine how the prophets drew from previous revelation, we can more clearly see how theological advanced they were.[18] Accordingly, they do not speak better than they knew but speak to bigger matters than we give them credit for.

KNOWLEDGE OF GOD'S PLAN AND THE PRESENT

Another major support for the prophets "speaking better than they know" stems from the assumption that Old Testament writers had a sort of tunnel vision and only spoke to their immediate audience. From that presupposition, certain scholars argue that Psalm 110 can only refer to Solomon because David's words must discuss someone in his own time.[19] Psalm 2 originally related to a historical king and not a future ideal fulfillment of the Davidic dynasty for the same reason.[20] Similarly, Isaiah's prophecy of the "virgin birth" (7:14) must deal with someone in his time period otherwise the oracle would have little relevance to his contemporary situation.[21] Accordingly, the New Testament must fill in the gaps of their Old Testament counterparts, since they never thought that their words would have future repercussions. They only intended them for their current audience.

However, the hermeneutical activity of the prophets argues they could not have been so narrowly minded. The previous chapter already evidenced the prophets knew how redemptive history was unfolding. Their perspective was not so myopic. We can further bring out this redemptive historical perception. Passages that recount Israel's history support the prophets were

cognizant of God's plan and the direction of history. These include the reflections of Moses (Deut. 1–3), Asaph (Ps. 78), the historical writers (1 Kings 8:1–62; 2 Kings 17:7–23), Daniel (Dan. 9:1–19), and the Levites in Nehemiah (Neh. 9:1–38). Such texts, which span the Old Testament story line, marshal up substantial evidence the prophets were aware of the greater plan of God. They wrote with a covenantal understanding of their past, had a consistent perspective of their present, and knew how to live in order to contribute to the whole of redemptive history. Thus, their writings intentionally extend beyond their original circumstances. They are designed to have a greater impact. The following discussion on these passages attempts to demonstrate that the prophets had a bigger worldview than some give them credit for.

Moses's Covenant Perspective

Moses's view of his writings is much larger than just the immediate situation. He understands his situation in light of God's work in the past. The opening chapters of Deuteronomy convey Israel's history up to this point. They remind Israel that in spite of their failures (Deut. 1:18–31), God had raised a new generation having great promise (Deut. 2:15). From Moses's perspective, Israel has a new opportunity to act with God's blessing (Deut. 3:1–22).

This shapes Moses's viewpoint of the present. Israel must seize this opportunity to follow God's statutes (Deut. 4:1–4), to love the Lord (Deut. 6:4), and to take hold of God's promises to their ancestors (Deut. 6:3). This would continue God's plan for the nation (cf. Deut. 4:7). Moses's words are not in vacuum. They are with a view to God's greater agenda.

Accordingly, Moses points Israel to the future. His writings communicate a framework for how the nation should continue to live *after he died* (Deut. 3:23–29). Within those laws and of note for this study, he anticipates an upcoming king (Deut. 17:14–20). Moses also looks forward to what God will do with the nation eschatologically (Deut. 4:30–31; cf. 30:1–10). Moses's writings have a directionality to them. His theology will become part of Israel's worldview *for events yet to come*.[22]

Covenant Perspective in the Monarchic Period

Asaph continues this perspective with great fidelity. Asaph communicates Israel's past with descriptions similar if not at times identical

to Moses's. Both talk about how Israel did not believe (Deut. 1:18–32; Ps. 78:8, 22), how God's wrath was poured against that generation (Ps. 78:33–34; cf. Deut. 2:15), and how God was their rock (Ps. 78:35; cf. Deut. 32:4).[23] Asaph looks at history the same way Moses did.

For this reason, Asaph continues Moses's covenant perspective on events after Moses's death. The time of the Judges marks Israel's departure from the Lord. God disciplines them according to curses listed in the Mosaic covenant (Ps. 78:62–63; cf. Deut. 32:25).[24] However, Asaph observes how the Lord continues to move history forward to the Davidic king (Ps. 78:68–70). Moses already set up for this by instituting the law of the king (cf. Deut. 17:14–20). Accordingly, the psalmist observes that God has done exactly what the covenant anticipated. He consistently uses the Mosaic covenant as a lens over contemporary events.

This pertains to how people should live in the present. Asaph reminds the audience that David is their God ordained shepherd (Ps. 78:70–72). He exhorts them to obey the king and follow God's law.[25] This is the way for them to faithfully participate in redemptive history. Thus, Asaph maintains Moses's perspective on history and instructs people to play their part in God's plan.

In addition, the historical writers share the same logic. Solomon's prayer continues what Moses and Asaph have begun (1 Kings 8:1–62). He recounts the history Moses recorded and reiterates Asaph's perspective that God had desired to raise up a ruler over Israel (1 Kings 8:15–16; Ps. 78:70–72). This past perspective allows Solomon to comment upon the present. In light of God's work and promises, Solomon asks the Lord to continue a gracious relationship with his people (1 Kings 8:28–53). This includes God's forgiveness when he curses Israel based upon the Mosaic covenant (1 Kings 8:37–39; cf. Deut. 28:21–23). Even more, Solomon's requests have bearing upon the future. He appeals to God to restore the nation after he sends it into exile (1 Kings 8:46–50).[26] How did Solomon know about this? Solomon's appeal is entirely based upon Deuteronomy 30:1–6.[27] By incorporating Deuteronomy 30 into his prayer, the king, like Asaph, upholds Moses's perspective and not only thinks about the present but the future.[28]

Covenant Perspective in the Exilic Period

Accordingly, those in exile recall how the past would help them interpret their situation. Daniel, reading Jeremiah, knows Israel should return to the land soon (Dan. 9:2). This moves Daniel to pray (9:3). The details of his prayer echo verses from Solomon's own prayer. Both discuss God's grace, forgiveness, and restoration based upon the temple (Dan. 9:16–17; 1 Kings 8:46–50). At the dedication of the temple, Solomon asks that God would hear the prayer of those who would be scattered amongst the nations and restore them. Now in exile, Daniel does exactly what the king prayed. For Daniel, the past influenced his understanding of the present.

Like with his predecessors, this moves to the future. Daniel desires God to reestablish his relationship with Israel and to bring them back from exile. As already discussed, Daniel wonders about the ultimate end of exile.[29] God answers with the famous "seventy-weeks" prophecy, which lays out the significant events of the future to make atonement and bring in everlasting righteousness (Dan. 9:24). Once again, Daniel knows the big picture, and that allows him to connect past and present which moves forward to the future.

Covenant Perspective in the Postexilic Period

Even after the exile, the prophets continue the same covenant perspective of history. The writer of Nehemiah provides a comprehensive review of Israel's history (9:1–38). This record corresponds with what was written previous. The Levites in Nehemiah recount how Israel entered exile because of their stubborn rebellion and failure to listen to God's Word (Neh. 9:16–17, 26, 30).[30] The wording of this matches what Moses (Deut. 9:6; 30:1–6), Asaph (Ps. 72:8), Solomon (1 Kings 8:46–50), the historical writers (2 Kings 17:13–14), and Daniel (9:6, 11–12) said. At the same time, there is hope. Daniel had prayed for the Lord to return Israel from exile, based upon God's grace and compassion (Dan. 9:9, 18). The Levites state based upon God's grace and compassion, they are in the land (Neh. 9:31). The Levites describe the present situation in light of the past.

For this very reason, the Levites know things are not right. Israel has come back to the land but is still in sin. They are still ruled by foreign powers (Neh. 9:37). As a result, their covenantal viewpoint leads them to conclude they are "slaves today" (Neh. 9:36). House observes the statement alludes back to the days of the Exodus and wilderness wanderings.[31] The

text confirms it by casting Nehemiah's time period as having the same wickedness as that point of history (cf. 9:16–17, 34). The past thoroughly influences how the prophets view the present.

Consequently, this compels those in Nehemiah's day to look to the future. God's graciousness from past to the present demands the remnant renew the covenant (Neh. 9:38). This looks forward to the fulfillment of God's covenant promises made in the past. They celebrate the Feast of Booths (Neh. 8:14–16).[32] The festival commemorated God's faithfulness to end the wilderness wanderings. In like manner, as Israel's exile is like a new wilderness wanderings, they expect that God will be faithful to end this sojourn as well. Israel understands where God's plan has been and live in light of where it is going.[33]

Synthesis

I hope to have shown a clear pattern in this discussion. The prophets know the big picture. They knew the past per their predecessors and applied that perspective to the present with a view to the future. This is not just in one part of Israel's history but in all of its existence. I have been selective in illustrating the nature of this paradigm, but we could reiterate this same past-to-future mentality in people like David (cf. 2 Sam. 7:1–14), Isaiah (1:2–18), Hosea (12:1–14), Micah (1:2–16), and Malachi (2:1–12). The "big picture" is not an isolated viewpoint. It is a key part of the biblical writers' rationale.

This highlights the prophets as both exegetes and theologians as they maintained the exact viewpoint of the past articulated by their predecessors and yet could see the theological implications of the covenant on the present and future. This again supports the previous chapter's assertion.

Nevertheless, we return to the issue at hand. Did the prophets speak only to their current situation? Did they originally intend for their words to have no future ramifications or significance? Did they have a sort of tunnel vision? The above discussion shows the prophets' awareness was much broader. They were very mindful of their redemptive historical context. They knew how their ministry fit in God's plan. Although they did not comprehensively understand everything in God's agenda, they knew where God's plan was generally heading. In light of this, they not only wrote for the present but also to contribute to that entire plan. They wrote knowing their writings would have ramifications on redemptive history, and they

looked forward to how that would play out in the future. In that way, they set up for others to continue their logic and flesh out the ramifications of their writings. Their texts have a directionality that intentionally goes beyond their time. The prophets speak to greater situations than we give them credit for.

In observing these types of passages, House states the conclusion clearly:

> Christian theologians have long believed that the Old Testament can exist as a discrete witness, but also that it can be read as literature that leads naturally to the New Testament. It is important to admit that it is not blatantly obvious to all but the most obstinate reader that such is the case. Other reading strategies can lead to other conclusions, yet it is just as important to assert that reading the New Testament in light of and as a continuation of the Old Testament is not a forced pattern.[34]

ANTICIPATION OF THE FUTURE

The original question of this chapter deals with the prophets' ability to prepare for the future applications made by their New Testament counterparts. We have argued against two major presuppositions that compel one to accept the notion the prophets "spoke better than they knew." The apostles do not need to force complex theological ideas into the Old Testament because the prophets already understood theology and wrote theologically. The apostles also do not need to force the Old Testament to speak to later significant situations, since the prophets knew their writings would impact redemptive history. All of this supports that the prophets set up the apostles.

We should put this in more precise hermeneutical terms. The prophets intended their texts to have implications upon progressive revelation.[35] They did not know exhaustively how this would work out. However, they understood the general direction and/or ideas that would be involved. This is especially the case when that direction has been focused and refined through repeated intertextual use. Hence, when later authors finalize and define those implications further, they are not finding a hidden meaning (*sensus plenior*) or using cultural hermeneutical methods to derive it (contemporary hermeneutic). Rather, the ideas and implications are already there and are primed and ready for subsequent authors to use and develop.

A variety of factors support this assertion on an initial level:

1. Quite a few examples we have discussed show how the prophets arranged for later writers to comment on their texts as well as a framework for doing so. Whether Asaph's vine imagery, the working out of Genesis 3:15, or the Davidic covenant and the new David, the hermeneutical pattern is the same. The prophets knew previous revelation and built upon certain theological implications of those texts with new revelation, preparing for those who would develop those ramifications further. With that, later elaboration of their texts are well within the prophets' anticipation and intent. The Old Testament writers establish an ample theological pattern and paradigm for later writers to use.

2. The prophets' viewpoint of Scripture and thereby their own writings confirms this. The prophets claim sacred writ itself is profitable for all generations of God's people (Ps. 19:7–10; 119:89–91). They intended future peoples to apply their work to new circumstances.

3. The prophets explicitly state their messages extends to people beyond their time. References to a generation yet born (Ps. 22:30–31), generations yet to come (Ps. 78:6), or children's children (Ps. 103:7) all indicate a forward-looking perspective. In these cases, the biblical writers actually intend their current writings to directly relate to specific future situations.

4. Certain genres facilitate this proleptic outlook. For example, the genre of law not only has jurisdiction over the present generation but also over the ones to come (cf. Deut. 4:10, 25–30; 5:3). Poetry was meant to be sung by subsequent generations (cf. Deut. 31:19; Ps. 4:1; Hab. 3:19). Of course prophecy (see below) anticipates the future.

5. Along that line and perhaps most obvious, the very nature of promises and prophecy demand the prophets looked ahead. These statements reveal what God will do in the future. The prophets use these claims to exhort their hearers to hope in the Lord (Hab. 3:16–19) and to wait for his future work (Mic. 7:7). They even look forward to future messengers from the Lord (cf. Deut. 18:15; 34:10; Mal. 3:1; 4:4–5 [Heb., 3:23–24; cf. Isa. 40:3). They knew

> progressive revelation would continue. Based upon God's promises, they prayed and knew their work was not in vain (Isa. 64:1–12). Prophecy and promises illustrate the prophets thought and wrote well beyond their immediate circumstances, even as they addressed their contemporaries. In fact, they used prophecy and promise to point their audience to hope in God's future work.

These brief observations point out the prophets wrote with an awareness their texts would have bearing upon later situations and theological issues. They used texts with that assumption and wrote with that assumption as their own statements indicate. Again, this does not demand exhaustive knowledge of the future (although in some cases, like direct prophecy, they knew quite a bit). Rather, the main thrust of this argument is to show that prophets intend for their writings to have ramifications beyond them. Old Testament texts have a forward-looking perspective, a directionality that sets up for the New Testament's use of the Old.

CASE STUDIES

While deductive arguments are helpful, more extensive case studies further demonstrate how directionality works in the prophetic hermeneutic. Case studies also garner additional support for the idea. There is no way to be comprehensive on this point. Thankfully, other works have come out to deal with the following examples and more. The commentary on the New Testament's use of the Old edited by Carson and Beale is foremost in this.[36] That volume and others illustrate that I am not the only one to have observed the prophets' directionality, as laid out in the discussion below. Even more, their works demonstrate that intentional trajectories from Old to New are, in numerous instances, beyond what I can cover here.

Nevertheless, what I can cover is hopefully strategic. I have deliberately chosen some of the most difficult instances of the New Testament's use of the Old for study. They also are some of the primary examples cited by other views like *sensus plenior* and contemporary hermeneutics. If the prophetic hermeneutic can resolve these harder examples, then perhaps the prophetic hermeneutic/intertextuality is part of an effective solution for other tricky cases of the New Testament's use of the Old.

Hosea 11:1

Matthew's use of Hosea 11:1 is a classically cited example of the New Testament's misuse of the Old. The *sensus plenior* view often claims this as a support for hidden meaning.[37] Matthew states Jesus's escape from Herod is a fulfillment of "Out of Egypt, I called my son" (Hos. 11:1; Matt. 2:15). However, Hosea 11:1 originally deals with the Exodus. Scholars ask two major questions about this text. First, did Hosea know his words would be applied to something future when they seem to refer to the past? Second, would Hosea ever think that his text pertains to the Messiah, since it originally talks about Israel? This discussion will tackle both of these questions.

In dealing with the first issue, we need to admit that scholars are correct about the meaning of Hosea 11:1. The text refers to God's unique love for Israel when it was helpless as a youth in Egypt. It describes his powerful calling to draw Israel out of captivity. This all proves God had an exceptional love for his people—one that demonstrates that the nation is his son (cf. Ex. 4:22).

Nevertheless, it is not as simple as that. To be sure, Hosea 11:1 refers to the Exodus. However, that is only part of the equation. Equally important is how Hosea *uses* the Exodus in his argument. Beale and Garrett rightly raise this question.[38] What was the prophet's purpose in appealing to the Exodus? Before we jump to conclusions about Hosea 11:1 we should answer this issue and the prophetic hermeneutic can help fill in those details.

Hosea 11:1 does not discuss the Exodus generically but specifically alludes to Exodus 4:22. Both passages mention "son" while discussing the Exodus. This is particularly distinctive since the Old Testament does not often call Israel "son" much less in the context of the Exodus.[39] These unique similarities indicate a connection between these two texts. Accordingly, Garrett states, "This verse self-evidently refers to the exodus event, and in particular to Ex. 4:22, where Yahweh declares to Pharaoh, 'Israel is my firstborn son.'"[40]

Thus, the prophet Hosea uses Exodus 4:22. However, he is not the first prophet to do so. For example, Psalm 80 uses Exodus 4:22. The psalm employs the term בֵּן (son) in the context of the Exodus (cf. Ps. 80:8, 17 [Heb., vv. 9, 18]). Commentators recognize the allusion to Exodus 4:22 in this passage. Delitzsch notes, "It is Israel that is called בֵּן in v. 16, as being the son whom Jahve has called into being in Egypt, and then called out of

Egypt to himself and solemnly declared to be his son on Sinai (Ex. 4:22, Hos. 11:1)."[41] Why does the psalmist refer to Exodus 4:22? The biblical writer does so to appeal to God's love so that the Lord would deliver Israel again (Ps. 80:17 [Heb., v. 18]). Just as God loved his son and rescued the nation the first time, so his love should drive another rescue. This pattern of "past deliverance to future redemption" is not novel. Other prophets also appeal to the Exodus motif with that exact reasoning (Pss. 74:10–15; 77:14–15 [Heb., vv. 15–16]).[42]

That same paradigm is in the immediate context of Hosea 11:1. The verse proclaims how God loved Israel, his son, as evidenced by the Exodus (Hos. 11:1). But Israel sinned and God will send them out of the land. However, Hosea says they will end up in Assyria and not Egypt (v. 5). The mention of Egypt is significant because it parallels Israel's upcoming exile with their time formerly in Egypt. Hosea has made this comparison throughout the book (cf. Hos. 2:15 8:13; 9:3; 11:5; 12:13; 13:9).[43] This parallel helps us see why Hosea talks about God's love in the Exodus in the first place. Israel's time in Egypt parallels Israel's upcoming time in exile. That being the case, just as God loved Israel and delivered them the first time from Egypt, so he will deliver them a second time from the exile in a new Exodus. There will be a repeat performance. God states this at the end of Hosea 11. He cannot give up his son because he loves him (v. 8). Consequently, the Lord will deliver the nation out of exile (v. 11).[44] Again, why does Hosea talk about the Exodus? It is not merely a lesson in history. In the flow of Hosea 11, it shows how God's love in the first Exodus will drive a second Exodus from exile.

Thus, returning to our first question, did Hosea 11:1 at all anticipate a future situation? The answer is yes. To say Hosea 11:1 only looks back on history would be inaccurate. It would ignore the way the prophets up to this point in history have thought through Exodus 4:22 and the Exodus. Furthermore, it would ignore the same logic Hosea had in the immediate context of the passage. When seen in this vein, not looking at Hosea 11:1 as the grounds for a future reality actually takes the text out of context, both immediately and intertextually.

This moves us to the second question: Does Hosea 11:1 at all relate to the Messiah? The answer, again, is yes. We noted above how the prophets used the Exodus to give Israel assurance that God would deliver again. However, that was not their only use of the Exodus. The prophets also

applied the Exodus to Israel's king. This is based upon the fact that the king is also God's son (Pss. 2:7; 116:16). God declares this in the Davidic covenant (2 Sam. 7:13). The parallel between God's son, Israel, and God's Son, the Davidic king, shows they are equated. The king embodies the nation, a notion we call "corporate solidarity." Accordingly, God deals with the king as he would the entire nation.[45]

Because of this, David records how he personally experiences Israel's Exodus. Psalm 18 is a good example of this. David reflects on all of his life-threatening troubles and sees how God has rescued him.[46] The king describes God's intervention in terms of the Exodus. God uses hail (vv. 12–13 [Heb., vv. 13–14]; cf. Ex. 9:23) and is called the rock (v. 2 [Heb., v. 3]; cf. Deut. 32:4)—motifs associated with the Exodus. Such salvation is based upon the fact that David was God's obedient son (vv. 21–24; cf. 2 Sam. 7:13–14). Again, sonship and Exodus are tied together. Even more, David declares this kind of deliverance will not only occur for him, but also with his descendants forever (v. 50 [Heb., v. 51]; cf. 2 Sam. 7:14). God will deliver David's line again with the same might he exhibited in the Exodus. This points to a future "Exodus-like redemption" for the Davidic line.

Hosea picks up on this line of thought. He connects the new Exodus with a new David. Throughout the book, Hosea describes how the new Exodus will occur. These descriptions not only cohere because they all talk about the same topic but because they are structurally parallel in the book.[47] Early on, God declares how "one leader" will lead his people home from exile (cf. Hos. 1:11 [Heb., 2:2]). Such a leader functions like Moses, who led God's people from Egypt in the first Exodus. A couple chapters later, Hosea describes this leader as "David their king" (3:5). Most commentators recognize this "David" to be a new David or the ideal king, the Messiah. Thus, when Hosea talks about a new Exodus in Hosea 11, he has already established this liberation is led by a new David. In fact, Hosea's description of the new Exodus in Hosea 11 tightly correlates with the work of the new David in chapter 3. Both passages talk of how Israel will come in fear and trembling in the day of their deliverance (Hos. 3:5; 11:11).[48] The similar language between the passages indicates Hosea believes the new David of Hosea 3 is involved in the new Exodus of Hosea 11. Putting all of this together, Hosea depicts the new David as the one who, like Moses, will spearhead a new Exodus for Israel. Hosea links the Exodus with the Messiah after all.

Let us return to the original topic. Did Hosea speak better than he knew? Did his text only focus on history (the Exodus)? Did his text only focus on Israel (as opposed to the Messiah)? We might have viewed Hosea 11:1 as a history lesson; however, Hosea's writing is far more complicated. His theology merges two major implications of the Exodus developed in the Old Testament: Exodus to future deliverance (new Exodus), and Exodus in relation to the Davidic dynasty. In bringing these two theological themes together, Hosea portrays how God's love for Israel in the first Exodus will drive a new Exodus, led by a new David. To be sure, Hosea 11:1 and its entire context do not explicitly predict what happens in Matthew 2. Again, the thesis of this chapter does not claim the prophets exhaustively understood the future. Rather, my point is that they intentionally laid the framework for how later authors will apply their writings. Hosea has done that. The elements of a new Exodus, a new David who represents his people, and deliverance fit very well with what Matthew will discuss. Hosea has put forth the "dots" or the "pieces of the puzzle" for later writers to more clearly connect. Arguably, Matthew chose to use Hosea (as opposed to quoting Exodus 4:22) for this reason! The apostle wanted to talk about the Exodus the way Hosea did. That discussion, though, is for a later chapter. In any case, Hosea did not speak better than he knew but better than we give him credit for. His synthesis of different implications of the Exodus contributes uniquely to the biblical theological theme of God's future deliverance for his people.

For that reason, subsequent prophets indeed will build upon what Hosea did, and set the stage even more clearly for Matthew. Micah prays the Lord would shepherd his people (Mic. 7:4) and deliver Israel with Exodus-like miracles (Mic. 7:15). In context, Micah has already identified that the Messiah is that shepherd (5:4). Thus, scholars conclude Micah requests that the Messiah would come lead his people in a new Exodus.[49] Hosea's conception of a new Exodus and new David is part of Micah's logic.

Likewise, Isaiah also talks about Exodus to second Exodus (Isa. 43:18–19). The prophet reveals the first Exodus will fade away in light of the new one to come.[50] Moreover, Isaiah provides more interesting details about this new Exodus. Israel's new Exodus depends upon the Servant (Isa. 42:6–7; 49:5). Specifically, it depends upon God's deliverance of his Servant (Isa. 49:4–6; 50:9) who is God's Son (cf. Isa. 9:6 [Heb., v. 5]).[51] This again

reiterates with further detail what Hosea established. A new Exodus will come, spearheaded by a new David, God's Son.

Overall, Hosea 11:1 in context talks of the Exodus in order to look forward to a new Exodus led by a new David. The prophets develop this entire paradigm, which facilitates Matthew's own conclusions.[52] The prophetic hermeneutic has carefully woven various factors together to set this up for the apostles.

The Rock in the Wilderness (Ex. 13–17)

Another major passage of controversy concerns Paul's statement about the rock in the wilderness in 1 Corinthians 10:4. The apostle claims Israel drank from the water provided by Christ, who is the rock guiding the nation. A cursory reading of the texts in Exodus does not seem to provide any such sentiment. There is no mention of the Messiah leading Israel in the wilderness, much less any idea that a rock led the nation. In light of this, some have alleged that the apostle appeals to a rabbinic tradition that states a literal rock followed Israel around in the wilderness.[53] In their mind, Paul must have adopted a cultural hermeneutic to reach these conclusions.

Is this the case? We can observe that the "rock tradition" was not first found with the rabbis but in Moses's own writings.[54] Moses designates YHWH as the Rock (Deut. 32:4) because he is dependable (like a rock) to provide for Israel via physical rocks (v. 13, cf. Ex. 17:6; Num. 20:7). Accordingly, Moses creates a pun between the physical rock in the wilderness and God's own character.[55] Moses uses this title to describe the God who guided Israel in the wilderness (Deut. 32:12) and gives birth to them as a nation (v. 18). Hence, Moses establishes the notion that God, the Rock, leads and provides for Israel in the wilderness.

Furthermore, Moses implies this "Rock" is the second person of the Trinity. Moses equates the Angel of God with the pillar of cloud who went behind Israel as well as guided Israel (14:19).[56] Who is this angel? Moses earlier identified this being as God himself (Ex. 13:21). Other works have argued the Angel of YHWH is the preincarnate Christ.[57] One passage of note in this discussion is Exodus 23:20–23. In this text, YHWH talks about the Angel of YHWH and thereby distinguishes the messenger from himself. At the same time, YHWH states his name is in the Angel (v. 21). Scholars recognize this refers to God's divine being and presence.[58] Durham observes:

> Thus the reference to the messenger whom Yahweh is to send out, here as everywhere in the OT a reference to an extension of Yahweh's own person and Presence, is in fact a restatement of the promise and proof of Presence motif that dominates the narrative of Ex. 1–20. The "attendant" or "messenger" (מלאך) will perform the guiding, protecting, instructing, interposing functions that Yahweh's pillars of cloud and fire and Yahweh's attendant and providing Presence have performed earlier in the exodus narrative.[59]

Hence, there is a tension surrounding the Angel of YHWH of being YHWH yet being distinct from (or an extension of) him. This facilitates the notion that the second person of the Trinity is involved. If the second person of the Trinity led Israel in the wilderness and Moses called him the "Rock," it is reasonable for Paul to claim Christ is the Rock that guided Israel in the wilderness.

The prophets do not leave these implications in obscurity. David calls God the Rock (2 Sam. 22:3; 23:3; Ps. 28:1; 42:9) particularly in his discussions of the Exodus (Ps. 18:2, 11–12). Asaph does so as well. He calls God the Rock (Ps. 78:35) and states he poured out water from the rock (vv. 16, 20). In addition, other Old Testament writers, when referring to God's faithfulness in the wilderness, often refer to his activity of providing water from the rock (Ps. 105:4, 81:16; 114:8; Neh. 9:15; Isa. 48:21). Thus, there is a conscious mentality about the term "rock" in the Old Testament. God is the Rock who provided for his people from the rock. Moses's ideology has become the logic of the prophets.

Within this, Isaiah pays quite a bit of attention to the notion of God as Rock. Like with Moses and the prophets, he affirms the word play between God as Rock and how he provided for Israel via the rock (Isa. 48:21). He also identifies the Messiah as the Rock. In Isaiah 28:16, God lays down a Stone in Zion which people must trust for their salvation. Isaiah parallels the term "stone" with "rock," and states that both titles refer to God himself (Isa. 8:14). However, how can God lay down a Stone which is himself? This introduces a tension that we have seen above. The Rock is God but distinct from God. Along this line, commentators note the "stone" contextually also refers to the Davidic king.[60] The Stone allows God to establish justice and righteousness, exactly what the Messiah was assigned to do (28:17; cf. Isa. 9:6–7; 11:4).[61] Even more, Isaiah 28:16 seems to allude to Psalm 118:22, which discusses how the stone rejected becomes the cornerstone. Both texts share the wording of the "stone" and "capstone" (אֶבֶן and פִּנָּה).[62] Since Psalm 118:22 refers to the Davidic king in context, Isaiah 28:16 arguably does so as well.[63] Isaiah's discussion of Rock affirms

the Rock is God yet distinct from God and a Davidic king.[64] He affirms what we observed in Exodus: The Rock is best identified as the second person of the Trinity.

Zechariah confirms this as well. In Zechariah 3:9, the prophet refers to a Stone with seven eyes. Commentators recognize the description of "seven eyes" alludes to the sevenfold ministry of the Spirit upon the Messiah mentioned in Isaiah 11:2.[65] Zechariah also calls the Stone the "Servant" and "Branch"—messianic titles found in Isaiah (Zech. 3:8; cf. 4:1–2; 11:1; 49:1). With such allusions, Zechariah continues Isaiah's logic and makes a clear connection between the Stone and the Messiah. Accordingly, he too affirms what his predecessor proclaimed: The Stone is the Messiah. The prophetic hermeneutic provides compounding evidence of the identity of the Stone and Rock.

At this point, we can make two major observations about the rock tradition in the Old Testament. First, Moses and the prophets have consistently described God as the Rock who led Israel in the wilderness. This metaphor was based upon a wordplay, with the Lord's provision from physical rocks. Second, Moses already implied the second person of the Trinity may be in view by mentioning the Angel of YHWH. Later prophets confirm this by stating that the Rock/Stone is the Messiah. Does this not set up for how Paul describes Christ as the Rock in the wilderness? Contrary to some who suggest that such notions must come from a cultural hermeneutic, perhaps the prophets had already formulated it for both the rabbis and Paul. This is the precise point of Beale who quotes Ellis, "Paul and the Targum are related more directly to a *particular interpretation of the passages by the prophets* than to each other" (emphasis mine).[66] Beale and Ellis affirm that Paul's logic of the Rock stems from how the prophets developed the implications of Old Testament passages. The prophetic hermeneutic sets up for the apostolic hermeneutic.

Virgin Birth (Isa. 7:14)

Wegner states, "There is little doubt that Isa. 7:14 and its reuse in Matt. 1:23 is one of the most difficult problems for modern scholars."[67] This stems from a growing amount of evangelicals who question whether Isaiah 7:14 prophesies about a virgin birth. To be clear, these scholars acknowledge that Jesus was certainly born of a virgin as Matthew states

(1:23). However, did Isaiah intend for that idea originally? Is there any movement from Old Testament to New Testament in this case?

Arguments against a messianic interpretation of the text appeal to three major pieces of evidence. First, the historical setting of Isaiah 7 seems to demand Isaiah's sign relate to the current circumstances. Isaiah 7 opens discussing how Ephraim and Aram are placing political and military pressure upon the southern kingdom (vv. 1–2).[68] The discussion of the sign responds to that situation (vv. 3–14). This suggests it deals with something in the present and not future. Second, the wording of the sign implies this. Isaiah relates Immanuel's birth with the collapse of the kings of Ephraim and Aram (v. 15). That seems to say the sign relates to the current crisis.[69] Third, later development of the sign in Isaiah seems to support this interpretation. In the very next chapter, Isaiah describes the birth of Maher-shalal-hash-baz in terms quite similar to birth of Immanuel (Isa. 8:4; cf. Isa. 7:16). Maher-shalal-hash-baz explicitly deals with the current situation of Ephraim and Aram (Isa. 8:4–8). That appears to confirm Isaiah intended the sign be fulfilled in the current time. Immanuel is a sign of the enemy's destruction and thereby Judah's deliverance.[70]

These arguments are admittedly compelling and make it seem that this is simply all the text discusses. However, several factors show there may be more involved. Like other prophets, Isaiah's mentality in this text does not merely focus on the present but the future:

1. The context of Isaiah 7 shows Isaiah's redemptive historical awareness. Isaiah 7 is not the first chapter of the book. The previous chapters have set up important concepts and issues Isaiah 7 addresses. This revolves around how God will send Israel into exile because of their sin (5:26–30) but will reverse this in the end with a glorious kingdom (2:1–4; 4:2–6). Isaiah's call reiterates this paradigm. His job is to proclaim Israel's condemnation (Isa. 6:8–12) so that in the end, they will be made holy (Isa. 6:13).[71] Isaiah's mission is one that connects present with the eschatological. Isaiah 7 is not in a vacuum. Its context suggests the present situation discussed relates to something grander.

2. The immediate context exhibits this very perspective. Isaiah meets Ahaz with his son, Shear-Jashub, whose name means "the remnant

will return" (7:3).[72] The language is used earlier in Isaiah (cf. 1:26, 27; 4:3) showing the situation in Isaiah 7 is not just about the present but God's greater agenda of exile and restoration.[73] Likewise, Isaiah's use of the "house of David" evidences Isaiah believed the current situation was a threat not only to Ahaz but the entire Davidic dynasty (7:2).[74] Interestingly enough, the threat against the Davidic dynasty is the immediate context and concern of the sign (7:13). Again, the immediate context of Isaiah 7 does not merely describe a historical situation but one situated in a larger plan. Isaiah is not just speaking to the present situation.

3. The grammar of the sign indicates this. As discussed, some have interpreted Isaiah 7:14–15 to say the child is a sign that the northern kingdom and Aram will be defeated. The language makes mention of the present situation for sure. However, that is not precisely what Isaiah says. Notice, the wording states the son will eat curds and honey (v. 15) *because* (כִּי) before the child is old enough to choose between good and evil, the kings' lands will be desolate (v. 16). Technically, the resolution of the conflict with Ephraim and Aram is *not the content or purpose* of the sign but rather *the reason* the sign occurs the way it does.[75] It answers the question "why does Immanuel eat curds and honey, the food of poverty?" (cf. 7:22), as opposed to "what is the significance of Isaiah's sign?" Hence, to say Immanuel is a sign for Israel's present deliverance is not grammatically correct. Rather, the present circumstances will cause the tragic circumstances surrounding Immanuel's birth and childhood. Again, the present connects with the future.[76]

4. Understanding this helps make sense of Maher-shalal-hash-baz in Isaiah 8. As discussed, some scholars parallel Maher-shalal-hash-baz with Immanuel. Indeed, in Isaiah 8:4, Maher-shalal-hash-baz signifies the upcoming desolation of Ephraim and Aram as predicted in Isaiah 7:16. That is the child's prophetic purpose. However, we just observed such desolation is *not* the purpose of the sign of Immanuel. In Isaiah 7:16, the desolation of those kingdoms explains *why* Immanuel will be born in poverty and not *what* Immanuel is all about. Accordingly, Maher-shalal-hash-baz and Immanuel do not

share the same purpose. They relate, but are not the same sign. Maher-shalal-hash-baz is the sign that the harsh circumstances surrounding the Messiah's birth will take place. Maher-shalal-hash-baz is the near prophecy that confirms one in the more distant future (Immanuel's birth in exile). Kidner's observation (reiterated by Motyer) sums this up nicely:

> The sign of Immanuel . . . although it concerned ultimate events, did imply a pledge for the immediate future in that *however soon* Immanuel were born, the present threat would have passed before he would even be aware of it. But the time of his birth was undisclosed; hence the new sign is given to deal only with the contemporary scene.[77]

5. The rest of Isaiah 8 further supports that Immanuel is not Maher-shalal-hash-baz. Isaiah's wife does not name the child contrary to what is prophesied in Isaiah 7:14 (cf. Isa. 8:3; Luke 1:31). Isaiah also records how Immanuel will ultimately triumph over Judah's enemies and end exile (Isa. 8:10). Based upon this, Immanuel seems to be different than Maher-shalal-hash-baz. After all, the latter never delivers Judah from its enemies. Thus, Isaiah differentiates Immanuel from Maher-shalal-hash-baz.

6. Isaiah 8 also affirms the logic we observed in Isaiah 7:14–16. It describes how the Assyrian invasion will desolate Aram and Ephraim. However, it also discusses how the invasion will flood Judah, the "land of Immanuel" (8:5–8). If Immanuel is a sign that Israel's enemies will be destroyed resulting in Judah's salvation, why does Isaiah 8 state the opposite result occurs? Instead, the description in Isaiah 8 fits with what I have suggested above. Isaiah 7 prophesies Immanuel would live in poverty because of the present circumstances. Isaiah 8 states the desolation of the Judah's enemies would lead to Judah's own desolation and so Immanuel will be born in exilic conditions.

7. The rest of Isaiah 8–11 reinforces a messianic perspective to Isaiah 7:14. At the end of Isaiah 8, the prophet describes how Israel and its king will collapse in darkness (8:21–22).[78] However, from that darkness a light will come (9:1–2 [Heb., 8:23–9:1]) based upon the birth of a child (v. 6 [Heb., v. 5]) who bears the authority of God upon his shoulders. This messianic individual in Isaiah 9:6 (Heb., v.

> 5) corresponds with Isaiah 7:14.[79] Both record the birth and naming of a child associated with God's presence ("God with us" versus "Mighty God"). Both discuss how a child is born in exile and trial. Both texts ensure the security of the Davidic dynasty by virtue of the child's birth. With such parallels, Isaiah arguably equates his prophecy in 7:14 with the messianic figure in 9:6 (Heb., 9:5). This reinforces a messianic interpretation of Isaiah 7:14. Isaiah 11 also reiterates this. That chapter introduces a child-deliverer (Isa. 11:2) whose dominion is at the culmination of history (11:9–12).[80] With that, Isaiah 11 repeats the same pattern of a royal child born who secures ultimate deliverance and reign. The similarities and pattern argue that Isaiah tied all of these texts together. Isaiah shows how the Son born of a virgin in exile (Isa. 7:14) is the Son/Child who will conquer the exile (9:6 [Heb., v. 5]) and ultimately restore the world (11:1–12). Again, later texts reinforce Isaiah 7:14 is not just about the present but the future.

These factors illustrate what we have observed in this chapter. Isaiah did know complex theological concepts like the Messiah. His writing develops that idea (Isa. 9:6 [Heb., v.5]; 11:2) which clarifies the nature of Isaiah 7:14. Isaiah also did not strictly write about his current situation but had in mind how the present relates to the future. Hence, he talks about how the current crisis relates to the sign of the ultimate deliverance and security for the Davidic dynasty (Immanuel). He writes with greater complexity than we might originally anticipate.

One factor remains. Intertextuality not only helps us to see Isaiah's directionality but also his theological depth. This relates to the sign itself, the virgin birth. One might ask how the sign of a young woman (rightly assumed to be a virgin) giving birth participates in Isaiah's theological agenda.[81] Scholars have consistently wondered about this reality.[82] Intertextuality can aid in this discussion. The phrase "conceive and give birth" (הרה + ילד) is actually a formula reiterated in the canon. The formula applies to individuals including Eve (Gen. 4:1), Hagar (16:11), Sarah (21:2), Jochebed (Ex. 2:2), the mother of Samson (Judg. 13:5), and Hannah (1 Sam. 1:20).[83] Ruth is a close parallel (4:10).[84] The births are often miraculous because God overcomes barrenness (Judg. 13:5; 1 Sam. 1:20) or

provides protection from harm (Gen. 16:11). Accordingly, the sons born are important individuals in God's plan.

The significance of the virgin birth seems to be an argument of lesser to greater. A virgin birth exceeds any other miraculous births. Consequently, the virgin-born Son is the most significant individual in redemptive history. He surpasses Isaac, Moses, Samson, or Samuel. In the context of Isaiah 7:14, the birth of this ultimate individual secures the Davidic dynasty and the restoration of a remnant (cf. Shear-Jashub, 7:3). He will be born in exile to end it. Hence, God will use this child in extraordinary ways to fulfill his plan and display his majesty. The child is truly "God with us" (7:14).

Therefore, Isaiah does not write better than he knows. He is aware his words will have bearing upon the future and the Messiah. His intertextual use of terms also shows why his prophecy is theologically significant. His appeal to the virgin birth showcases the Messiah as the most crucial individual for all time. In this way, Isaiah is a prophet-theologian who writes better than we give him credit for.

CONCLUSION

Did the prophets speak better than they know, or better than we give them credit for? The key idea of this chapter is directionality; namely, the prophets wrote intentionally setting up for the future. The prophets' intertextual activity reminds us they knew more than what we might have thought. The prophets knew past revelation well enough to incorporate sophisticated theological ideas in their texts. They also knew their place in redemptive history and where it was generally going. They knew their writings had theological consequences which would have ramifications upon God's plan. They at times even knew certain consequences their writing would have on redemptive history in light of the trajectory set by their predecessors. With that, the prophets intentionally positioned their writings for later writers (e.g., the apostles) to use.

We observed this not only deductively but in specific case studies, some of which were primary examples for alternate views. We can see the pattern of how the prophets highlighted certain implications of a prior text and focused it for future applications. Hosea uses the Exodus to point to a new Exodus with a new David. Later prophets clarify that the Rock who led Israel in the wilderness is connected with Messiah. Intertextuality highlights

Isaiah's redemptive historical perspective, and that he spoke of the future birth of Messiah. All of this sets up well for how the New Testament will use those passages. The prophets were not speaking better than they knew but better than we give them credit for.

Again, I want to stress an important qualification in all of this. Did the prophets *exhaustively* know the way later writers would apply their words? *I am not claiming that*. Of course, in the case of prophecy (messianic or otherwise), the prophets know the future but not necessarily the timing and specific circumstances (cf. 1 Peter 1:10–11). Even in these instances, the prophetic hermeneutic helps to confirm their predictive nature and theological import (cf. Isa. 7:14). Nonetheless, I doubt that any human author knows all the particular ways his text will be used.

That being said, *exhaustive* knowledge is *not* the issue. The issue is whether the prophets' intent is sufficient *enough* to set up these later usages. Do later writers have to read ideas back into the text because they were never present in the original context (*sensus plenior*)? Do later writers derive ideas about a passage based upon the culture's ideas of that text (contemporary hermeneutics)? Do later writers have to force a text to apply to a new situation because the prophets only wrote to their present circumstances?

My answer to these questions is "no." The prophets wrote with theological complexity, and with a view to grander and future situations. The prophets' work was sophisticated enough to set up for and fit well with all the ways the apostles use it. That does not require the prophet know *everything* but to know *enough*. He knew *enough* to deliberately set up the future development of his ideas. He knew *enough* to provide a sufficient theological foundation and framework for later writers to do so. Later writers do not have to make something up or force something upon a text, but rather legitimately build upon what is already there. As such, they abide within the implications or significance of the writers' original intent. They make a valid application of that text.

To be sure, later revelation will *develop* the ideas of prior revelation, which means that the prophets did not know everything. Nevertheless, the apostles will develop *the prophets' ideas*, not read entirely new or hidden ones back into the old. Hosea did not know that Jesus would escape from Herod. Nevertheless, he writes of a future Exodus led by the Messiah. His text looks forward to the New Testament. So when Matthew discusses

Christ and alludes to a new Exodus, he is working with aspects of Hosea's original intent, picking up on and continuing what is already there. The prophetic hermeneutic intentionally *moves* to the apostolic hermeneutic and the apostolic hermeneutic *continues* the prophetic. Such directionality is a critical piece of the puzzle in the quest for authorial logic.

This not only has implications on the quest for authorial logic but for how we read. Do we read the prophets understanding their directionality? Do we read them knowing how they fit into redemptive history? Do we read them seeing how they developed biblical theological themes and set up for the apostles? We need to be aware of how their revelation contributes to God's plan and moves to the New Testament. The prophets desired us to go in that direction. They read and wrote that way. The prophets' exegesis, worldview, and hermeneutic affirm their grander vision for their writings exactly as Peter said: "It was revealed to them that they were not serving themselves, but you" (1:11a).

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1. Kaiser, *Toward an Old Testament Theology*, 7–9; Beale, *New Testament Biblical Theology*, 3–5.
2. Hamilton, *What Is Biblical Theology?*, 15–17.
3. See Rydelnik, *Messianic Hope*. Also, note that people who do canonical readings shift the locus as well. The prophet may not have known it but it becomes known through the scope of canon (canonical transformation of the work). Form and redaction criticism have arguably also shaped these types of objections, for they assume an evolutionary viewpoint of how theology and religion develops. Hence, complex ideas must come later.
4. Longman, "Messiah," 17–18. "As we read the psalm in its Old Testament context, we have no reason to insist that the human composer consciously intended the referent of the anointed to reach beyond the human ruler." Longman ties this to the form critical concerns found within a coronation psalm. See also, Boda, "The Prophets and Messiah," 52–53. Boda points to Haggai's reference to "in a little while" (2:6) as well as the tie to Zerubbabel in Haggai 2:23 to show that the prophecies must relate to the present day. He does acknowledge that the language of cosmic upheaval could indicate someone beyond Zerubbabel. Again higher critical concerns have arguably crept into this discussion, particularly, form criticism which argues that these writings must be linked with a certain practice or situation in Israel's religious history.
5. The proposed solutions are numerous. See chapter 1, fn. 28. They do revolve around the two sides of inspiration: the divine side (*sensus plenior*) and the human side (contemporary hermeneutics).
6. Enns, *Inspiration and Incarnation*, 142–43; Longenecker, *Biblical Exegesis in the Apostolic Period*.
7. This is different than significance. *Sensus plenior* technically contends a new meaning is being added to the text as opposed to new revelation determining, defining, and detailing legitimate implications of the meaning already revealed. The latter is what I will argue throughout this book. Unfortunately, there is some confusion about terminology here particularly as *sensus plenior* relates to meaning and not significance. This is precisely why we needed to talk about meaning and significance in the previous chapter.

8. Longman, “Messiah,” 33.
9. For a good summary see Rydelnik, *Messianic Hope*, 13–23; Hamilton, *What Is Biblical Theology?*, 17.
10. Hurtado, “Christ,” 107; Snodgrass, “The Use of the Old Testament in the New,” 39, 41; Longman, “Messiah,” 19; McConville, “Messianic Interpretation,” 13.
11. Longman, “Messiah,” 24–25.
12. Hurtado, “Christ,” 107; Snodgrass, “The Use of the Old Testament in the New,” 39, 41; Longman, “Messiah,” 19; McConville, “Messianic Interpretation,” 13.
13. Ibid.; Moo, “The Problem of Sensus Plenior,” 202–5.
14. Johnston, “Messianic Trajectories in God’s Covenant Promise to David,” 49. Johnston recognizes this very tension in Gen. 49:10–12 saying “It is also important to note that Jacob spoke in terms of a single individual. Admittedly, the singular figure in verses 8–10 could be understood in a collective sense for the Davidic kings as a whole who traced their descent from Judah. Yet the divinely inspired portrayal of a singular figure certainly points to David as the initial historical king of Judah, but also particularly to the Messiah as the final and ultimate king of Judah. This is also supported by the literary portrait of the nations being in subjugation to this king in a manner presented as seemingly without end. . . . In fact, it might be suggested that the imagery in verses 11–12, taken in its most literal sense, points to a restoration of the paradise which was lost in the fall” (49). I might want to reverse his emphasis and say that the eschatological idea is primary (so it is mentioned in the text as he observes) and any immediate applications are more secondary because of their implicational nature. Nevertheless, he makes an important observation here that these texts have an eschatological nature and refer to an eschatological figure.
15. Allen, *Psalms 101–150*, 117. YHWH correlates with the plural noun אֲדֹנָי in verse 5. The singular noun לַאדֹנִי seems to match the second person singular in that same verse. Thus, David cannot be in view. Solomon does not ever seem to have this type of military role so he may not be in view either. Solomon also lacks the clarity of being a king-priest described by Melchizedek. One may argue that David acts like a priest (cf. 2 Sam. 6; 8:18). At the same time, neither Solomon nor David ever truly assume a priestly office like Melchizedek had. Most likely, the king offered sacrifices through the priests (cf. 1 Sam. 13:8–15) and were over the priests (see parallelism in 8:18 and cf. 1 Chron. 18:17). Accordingly, neither king can live up to the precise claim of priesthood in the order of Melchizedek (Ps. 110:4). Finally, Solomon uses this language (cf. Ps. 72:9) to discuss someone that is not himself either. These factors make it less likely that either of these writers referred to themselves in the poem.
16. See later discussion on these two psalms. See also, Kaiser, *The Messiah in the Old Testament*, 92–99; Rydelnik, *Messianic Hope*, 168–84. Although I do not prefer Rydelnik’s use of compositional strategies (like Sailhamer; see *Meaning of the Pentateuch*), nevertheless, his observations about David’s intent (cf. 2 Sam. 23:1) as well as some exegetical issues within Ps. 110 itself are useful.
17. See Alexander, “Royal Expectations,” 191–212. See also, Kaiser, *Toward an Old Testament Theology*, 34–35.
18. Kaiser, “Single Meaning, Unified Referents,” 53.
19. See fns. 11, 12.
20. Longman, “Messiah,” 17.
21. Walton, “Isaiah 7:14,” 289.
22. Note the language of “latter days” in Deuteronomy 4:30 (בְּאַחֲרִית הַיָּמִים). See Merrill, *Deuteronomy*, 128; Craigie, *Deuteronomy*, 141. While Craigie argues that this pertains to the immediate future and then to the distant future, the point still stands.
23. Craigie, *Deuteronomy*, 378; Knowles, “The Rock, His Work Is Perfect,” 309; McConville, *Deuteronomy*, 448.

24. The wording of Psalm 78:62–63 and Deuteronomy 32:25 is remarkably similar, having the same terms "sword," "virgins," and "young men." The only person before Asaph to put young men and virgins in parallel is Moses in Deuteronomy 32:25. This further strengthens the idea that Asaph alludes to Moses and maintains his perspective.
25. Tate, *Psalms 51–100*, 284.
26. House puts this in even stronger language. "Besides its original significance as a warning to his own people, Solomon's prayer takes on particular importance for the author's audience. Remember that 1, 2 Kings was written for people who had lost the land in the very manner Solomon describes. For them, then, this seventh petition acts as a call to repentance and a program for prayer. It teaches the readers how to restore their relationship with God. At the same time, it provides hope that exile is not God's final word for Israel" (House, *1, 2 Kings*, 146).
27. House, *1, 2 Kings*, 146; DeVries, *1 Kings*, 126. DeVries ties this with Deuteronomy. Nonetheless, that chapter itself parallels Deuteronomy 30.
28. Solomon did not write the book of Kings. However, he seems to represent the viewpoint of the writer.
29. See discussion in chapter 3 concerning this matter.
30. In this case, the prophets use the same covenant lawsuit vocabulary of "hard of neck" (קשׁה עֹרֶף), rebellious (מרה), and disobedient (מרד). Such repeated terms in all of these passages suggest that they were drawing from a common covenant tradition. This pulls the texts closer together.
31. House, "Old Testament Narrative," 40–45.
32. Cf. Hag. 1:15b-2:9 and Verhoef, *Haggai and Malachi*, 91. Haggai seems to provide a theology of a future restoration (connected with a Davidic descendent, cf. 2:23) based upon the holiday.
33. See House, "Old Testament Narrative," 40–45. House posits another parallel between the current time and the time of the Exodus and wilderness wanderings: Both move toward a king. The prophets depicted the Exodus and wilderness wanderings era as progressing forward to the Davidic king (cf. 1 Kings 8:15–16; Ps. 78:70–72). It appears those in the postexilic period were looking forward to the new David to come, as opposed to the current foreign rulers who had dominion (Neh. 9:37). Israel looked forward to a time when a new king would arise and truly bring them home. This too reinforces their forward-looking perspective and awareness of precise realities they anticipated.
34. House, "Old Testament Narrative," 43.
35. To be clear, these are not the only implications they intended their texts to have. Nevertheless, we are focusing upon this subset of the significance of their writings. We are dealing with the implications of Old Testament passages that set up for the New Testament writers.
36. Beale and Carson, *Commentary on the New Testament Use of the Old Testament.* See also Archer and Chirichigno, *Old Testament Quotations in the New Testament*; Kaiser, *The Use of the Old Testament in the New*; Rydelnik, *Messianic Hope*; and Kaiser, *The Messiah in the Old Testament*.
37. Enns, *Inspiration and Incarnation*, 132; Thomas, "The New Testament Use of the Old Testament," 251; Snodgrass, "The Use of the Old Testament in the New," 36.
38. Garrett, *Hosea*, 219–20; Beale, "Hosea 11:1 in Matthew," 699.
39. Garrett, *Hosea*, 219–20.
40. Ibid., 219.
41. Keil and Delitzsch, *Commentary on the Old Testament*, 5:538–39.
42. Kidner, *Psalms 1–72*, 268, 278–79.
43. Beale, "Hosea 11:1 in Matthew," 703–6.
44. Stuart, *Hosea-Jonah*, 183; Garrett, *Hosea*, 228. Garrett further notes that the image of God as lion recalls Balaam's description of the Exodus in Num. 24:8–9. This would also support the

notion of "Exodus to new Exodus." Not only has God stated it by geographical allusion to Egypt but also by literary allusion to metaphors that discuss the Exodus. For a further discussion on Assyria and Egypt see Beale, "Hosea 11:1 in Matthew," 714–15. Beale rightly concludes that Egypt most likely refers to the geographical location. Hence, in Hosea 11:11, God will bring Israel out of both Assyria and Egypt. At the same time, to make the second Exodus motif clear, Hosea stresses that Israel will go to Assyria and not Egypt.

45. Craigie, *Psalms 1–50*, 67. In his discussion on Psalm 2, Craigie's explanation shows the parallel between the two: "The divine words which the king declares are words pertaining to the royal covenant. At the heart of the covenant is the concept of *sonship*; the human partner in the covenant is *son* of the covenant God, who is *father.* This covenant principle of sonship is a part of the Sinai Covenant between God and Israel. The covenant God cares for Israel as a father cares for his son (Deut. 1:31) and God disciplines Israel as a father disciplines a son (Deut. 8:5). The focus of the Sinai covenant is the relationship between God and nation; in the covenant with the house of David, the focus is narrowed to a relationship between God and the king, but the concept of sonship is still integral to this covenant" (67). See also, Kaiser, *The Messiah in the Old Testament*, 98–99; Grisanti, "The Davidic Covenant," 246.
46. Craigie, *Psalms 1–50*, 173; Kidner, *Psalms 1–72*, 90–91.
47. Garrett, *Hosea*, 104; Stuart, *Hosea-Jonah*, 67; McComiskey, "Hosea," 4–6; Feinberg, *The Minor Prophets*, 34–37. The new David passage is part of the oracles of hope/salvation genre. These hope filled exhortations help to structure the book (1:10–11; 2:14–23; 3:1–5; 6:1–3; 11:1–14:9). In addition to their optimistic nature, these sections of the book share quite a few similarities. They all discuss how Israel is called to repent and return to the land from which they were exiled (2:14–16; 3:5; 6:2–3; 14:1). They discuss how such deliverance corresponds with the Exodus (2:14–16; 11:1–11). These texts depict how Israel will return in trembling and fear (3:5; 11:11) and how the nation will pursue God (3:5; 6:2–3; 11:10; 14:1–4). The passages communicate how the Lord will revive and "resurrect" the nation (6:3; 13:13–14). All of these parallels indicate that the sections can be read together because they all discuss the same eschatological outcome. This too shows how Hosea intentionally associates the new David (3:5) with Israel's restoration (3:5; 6:2–3) and the new Exodus (11:1–11).
48. Although the wording is not identical, the similarity between the two (along with the structure of the book) argues they are parallel. See Isaiah 19:16, where the terms of both passages (פחד and חרד) are used in parallel. Interestingly enough, the background of that verse may relate to the second Exodus as well.
49. Cf. Mic. 6:4; Barker and Bailey, *Micah, Nahum, Habakkuk*, 100, 131. Barker and Bailey claim that God responds with an "exodus theology" already established in the book as well as in the canon. See also, Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 342, 399.
50. Oswalt, *Isaiah 40–66*, 155; Motyer, *Isaiah*, 337. For a more thematic discussion on the new Exodus motif, particularly in the second half of Isaiah, see Ceresko, "Fourth Servant Song," 47–54.
51. Oswalt, *Isaiah 40–66*, 291–92. Oswalt's explanation of Isaiah 49:4–6 is important: "Rather, he comes with the humility, the vulnerability, and the powerlessness of a child. The same point was made in the first introduction of the Servant (42:2–3). The Servant does not come to dominate, or even to pronounce, from a throne. No, the Word comes to bear, and the one sitting on the throne is a slain Lamb (53:4–6; cf. Rev. 5:6, etc.). The strong contrast of this verse with the previous one ('He said . . . But I said . . .') expresses that vulnerability and powerlessness. If the Servant described in this passage is more than human, he is not less than human. Frustration and feelings of futility, all too familiar to everyone who inhabits flesh, were part of the burden he came to bear. To become powerless is to experience what the powerless experience (see also 50:6; 53:3), and that is the reality of what the Servant's blunt retort conveys. No Christian can read these words without relating them to the ministry of Jesus Christ. When he died, what had

he accomplished? To all appearances, nothing. By every measure of the world, his life had been futile. Well could he cry, 'My God, my God, why have you forsaken me?' (Matt. 27:46)." Notice how Oswalt ties the Servant's weakness with the child motif earlier on in the book of Isaiah. Is this not exactly what Matthew does as well, in commenting upon Messiah's deliverance?

52. As mentioned throughout this chapter, what is discussed in this passage by no way means Hosea knew or prophesied directly about the events in Matthew 2. However, Hosea provided concepts that built the foundation for what Matthew would talk about.
53. Ellis, *Paul's Use of the Old Testament*, 66–67.
54. See Beale, *Erosion of Inerrancy*, 73–99 for an insightful discussion on all of this.
55. Craigie, *Deuteronomy*, 378, fn. 6.
56. Stuart, *Exodus*, 340.
57. Borland, *Christ in the Old Testament*, 65–72.
58. Stuart, *Exodus*, 340; Sarna, *Exodus*, 73.
59. Durham, *Exodus*, 335.
60. Ibid., 518; Keil and Delitzsch, *Commentary on the Old Testament*, 7:305; Motyer, *Isaiah*, 233.
61. Motyer, *Isaiah*, 233.
62. Keil and Delitzsch, *Commentary on the Old Testament*, 7:305; Motyer, *Isaiah*, 233.
63. This assumes that Psalm 118 is preexilic and in the united monarchy period. While some have observed the opposite (Mowinckel, Gunkel, Wolff), the language lacks later forms and seems to relate to a king's victory. This would demand it to be pre-exilic. See Allen, *Psalms 101–150*, 164. If Psalm 118 is later, then the discussion would show how this passage confirms our reading of Isaiah. Either way, it supports the connection of the Davidic king with the stone. Interestingly enough, the psalmist introduces the discussion of the stone in the context of an Exodus like deliverance; parts of the psalm resemble Exodus 15 and participate in a set of psalms discussing the deliverance from Egypt (Pss. 113–18; see also Ps. 118:14–15; cf. Ex. 15:2, 6). See Allen, *Psalms*, 165.
64. Watts, *Isaiah 1–33*, 437. Watts argues that while the Stone could be the Davidic dynasty, it most likely refers to God's abiding presence, which correlates with the Exodus motif. Oswalt (*Isaiah*, 518) observes that this stands in contrast with trusting in the Egyptian rulers. This juxtaposition may imply the divinity of Messiah.
65. Smith, *Micah–Malachi*, 201; Fishbane, *Haftorat*, 227; Feinberg, *The Minor Prophets*, 287; Keil and Delitzsch, *Commentary on the Old Testament*, 10:531.
66. Ellis, *Paul's Use of the Old Testament*, 69–70. Ellis states that rabbinic tradition cannot be the factor in Paul's discussion. The rabbinic sources appeal to a different set of passages (Num. 21:6) than what Paul seems to refer. Based upon analysis of the LXX, I provide the full quote of what he concludes: "Paul and the Targum are related more directly to a particular interpretation of the passages by the prophets than to each other. The Targum, applying it to Num. 21:6ff, either sets the legend in motion or applies an inchoate form of it to this particular passage. Paul, on the other hand, takes the prophetic description and employs it for his own typological purpose." This brings up an important point. At times, even if an overlap of second temple methodology and the apostolic approach occurs, it may be more incidental in nature. It could also be simply because the second temple method is a reasonable application of the text. Nevertheless, the prophetic logic is *modus operandi* and the controlling logic as opposed to contemporary hermeneutical approaches.
67. Wegner, "How Many Virgin Births?" 467.
68. Oswalt, *Isaiah 1–39*, 195–96.
69. Wegner, "How Many Virgin Births?" 468–70; Walton, "Isaiah 7:14," 295–98.
70. Hamilton, "Virgin Will Conceive," 228–39. Hamilton summarizes these arguments well.
71. Oswalt, *Isaiah 1–39*, 178.

72. Isaiah has already used the term "return" (שׁוּב) in a pun on exile. On one hand, a remnant will return (1:26, 27), but the reason they return is because they refused to repent (6:10) and so God must judge them (1:25; 6:13).
73. Contrary to some (e.g., Walton) who argue that Isaiah 7:13–14 falls under a new section historically, there appears to be no real gap in the narrative. Furthermore, even assuming a historical discontinuity between the events, Isaiah enforces a literary continuity by placing the word "also" (גָּם) in the text. This adverb inherently places the information in Isaiah 7:13ff in parallel with the context above. The distribution of "house of David" also attests to this cohesion.
74. Isaiah describes how the present threat is a threat to the house of David (7:2), then addresses Ahaz directly (vv. 3–12), but then later addresses the house of David (v. 13). A change of pronouns accompany the change in titles. God addresses Ahaz in the singular but the Davidic household in the plural. These grammatical shifts argue that the different titles are not meant to be purely stylistic or synonymous. Isaiah addresses two different groups: Ahaz and the rest of the Davidic dynasty.
75. To make verse 16 the content of the sign, one would have to take the particle כִּי ("for") as content ("that"), as opposed to causal or explanatory ("for" or "because"). However, two factors make this unlikely. First, to make verse 16 the content of the sign in verse 14 is unnatural since the verses are quite far apart. Second, technically the particle modifies the verbs in verse 15. The boy will eat curds and honey *because* the land will be forsaken. Thus, to claim that the sign is one of the destruction of the land is mistaken grammatically.
76. An additional grammatical observation supports this assertion. "Young woman" and "conceive" are in a predicate adjective construction. Conceive (or be pregnant) directly modifies the young woman in her current status. Just as the "man is good" means that the man in his current description as a man is good, so the virgin woman will get pregnant as a virgin. This counters the suggestion that while עלמה may imply virginity, the young woman in Isaiah's day would marry, become pregnant, and then deliver a child. This too backs the notion that Isaiah had in mind a miraculous conception and birth *par excellence*. Contra Wegner, "How Many Virgin Births?" 472. Wegner permits Isaiah 7:14 to influence the discussion which is circular reasoning. He suggests, based upon Ugaritic literature (particularly, the Nikkal poem), that *glmt* cannot include the semantic idea of virgin (471). In dealing with the Nikkal poem, it appears in the context that there is a prayer involved. Hence, the imperfect *tld* (to give birth) is not past-referring but rather denotes a request. See Vawter, "The Ugaritic Use of GLMT," 321; Goetze, "Nikkal Poem," 353–60. If this is the case, then his reasoning from Ugaritic is less effective.
77. Kidner, "Isaiah," 639; Motyer, *Isaiah*, 90.
78. Oswalt, *Isaiah 1–39*, 239.
79. Ibid.; Motyer, *Isaiah*, 102–5.
80. Oswalt, *Isaiah 1–39*, 239. Oswalt states "But this person will also be a child, and it is inescapable that the childish aspect of the deliverer is important to Isaiah, for it appears again in 11:6, 8 (as it is, of course, implied in 7:3, 14; 8:1–4, 8, 18)." See also Kaiser, *The Messiah in the Old Testament*, 158–64; Motyer, *Isaiah*, 101–2.
81. Space does not permit an adequate lexicographical analysis of עלמה, as opposed to בתולה. However, the idea of a young woman who is marriageable and thereby presumably a virgin is defensible. See Wegner, "How Many Virgin Births?" 471–72. Wegner critiques Walton's construal of the evidence for a helpful discussion. I disagree with Wegner's methodology of including Isaiah 7:14 in the discussion. If Isaiah 7:14 is the verse in question, bringing it as evidence of a certain lexical definition is circular reasoning. See also Feinberg, "The Virgin Birth in the Old Testament and Isaiah 7:14," 251–58; Niessen, "The Virginity of the עַלְמָה in Isaiah 7:14," 133–41. Two passages also raise attention to this issue, including Isaiah 54:4 where the term is used supposedly with a barren woman as well as Proverbs 30:19–20 where an

adulterous woman is in the context. Reading Isaiah 54:4 as synonymous parallelism is misleading. Lexically if עלמה refers to youthfulness, we are dealing with antithetical or merismatic parallelism. In the latter case, it demonstrates that Israel has been shameful in the context of her youthfulness as well as her adulthood. Seeing both other prophetic appeals to Israel's youthfulness as a sexual promiscuous woman (cf. Hos. 1–2) as well as the immediate context, which talks how God will be the faithful husband and make her glorious (Isa. 54:5–12). Zion's perversity as the shame of her youthfulness reinforces the notion of virginity rather than counters it. Similarly, if one takes Proverbs 30:19–20 as the adulterous woman perverting the purity of relationship between man and עלמה, then it implies the chastity/purity of the עלמה. That too harmonizes with the notion of implied virginity in the term.

82. Wegner, "How Many Virgin Births?" 467; Walton, "Isaiah 7:14," 297; Oswalt, *Isaiah 1–39*, 210–11.
83. Genesis 16:11 uses a *weqatal* construction, instead of a participle found in Judges 13:5 and Isaiah 7:14. The use of *weqatal* probably accommodates Hagar's current pregnant state whereas the *participle instans* refers to a future event (i.e., that both conception and birth are future). See GKC §112.d (332); *IBHS* §32.2.4 (535); 37.6f (628). The implication in both Judges 13:5 and Isaiah 7:14 is that the women were not pregnant but would become so in their barren state or in their state as an עלמה.
84. ילד occurs in three hundred sixty verses without הרה . Hence, the "conceive and give birth" formula is not just colloquial but a subset of communicating unique births.

5

THE APOSTOLIC HERMENEUTIC

CONTINUITY WITH THE PROPHETS

The prophetic hermeneutic shows how the Old Testament writers were exegetes and theologians. They legitimately developed certain theological implications from antecedent Scripture via new revelation, and set up for others to continue their logic. At times, this produces a chain of texts spanning from the Old Testament and setting up for the New.

The question is whether or not the New Testament picks up on this chain. Does the apostolic hermeneutic continue the prophetic hermeneutic (hermeneutical continuity)? Quite a few evangelicals argue in the affirmative. Even though they might not agree how this exactly works in individual cases, scholars like Kaiser, Beale, Hamilton, and Bock contend that at the core the apostles used the Old Testament contextually.[1] I would join my own voice to that chorus.

Nevertheless, as discussed in the last chapter, not everyone agrees. Some argue the New Testament writers use the Old Testament noncontextually because they utilized the methods of their contemporaries.[2] Others argue God gave the apostles insight into the full and hidden meaning of the Old Testament (*sensus plenior*).[3] To either view, the Christ event justifies a reinterpretation of the Old Testament.[4] There are many reasons why godly people have held to these views. The issues are complex, as we have seen.

However, we cannot avoid this question of hermeneutical continuity. We are at a critical juncture in the discussion. The way the biblical writers read the Bible has bearing upon how we study it. If the Old Testament does one thing but then the New Testament abandons that method for something different, how does that shape us as interpreters of Scripture? The question

is substantial. So while the issue of hermeneutical continuity is complicated, it is one that we need to deal with. In some ways, that is what this entire book is trying to address.

While the above solutions may seem compelling, I propose the New Testament writers do not use the Old Testament noncontextually but robustly contextually; they pick up the network of Old Testament texts established by the prophets. We can see this deductively in the way they introduced Scripture, by the way they described their ministry, as well as the manner in which they correlate Old Testament texts. Such evidence argues the apostles claimed to use the Old Testament per its original intent. Of course, many might point out a variety of instances when they do not seem to do so. These numerous examples are the reason why the issue is so difficult in the first place! Accordingly, I will cover these texts and show how the continuity of the prophetic and apostolic hermeneutics can help resolve these passages. Together, these factors suggest the apostles asserted hermeneutical continuity with the prophets and did so. The apostolic hermeneutic continues the prophetic hermeneutic.

INITIAL EVIDENCE FOR CONTINUITY

I acknowledge that the best way to defend hermeneutical continuity is by going through every example of the New Testament's use of the Old. I will address some of the most difficult passages shortly. Nonetheless, some overarching pieces of evidence support hermeneutical continuity as opposed to discontinuity. Though they might not be definitive, these factors lean us in that direction.

Introductory Formulas

One of the most direct ways to access the hermeneutical rationale of the apostles is to examine how they introduce their Old Testament quotations. These formulas provide initial indicators into how they applied previous revelation. They also give insight into how the apostles thought about the nature of the Old Testament and helped to define the relationship between their new revelation and older revelation.

I examined nearly two hundred instances of introductory formulae, a lot of which were repeated phrases that many are familiar with.[5] For example, a common introduction is "for it is written" (cf. Matt. 4:10; Luke 4:10; Acts

1:20; Rom. 8:36; Gal. 3:10). Other formulae are shorter with only "because" (ὅτι) or "for" (γάρ) (cf. 1 Cor. 6:16; Gal. 3:11; Heb. 7:17; 8:5; James 2:11; 1 Peter 3:10; 5:5). Another frequent type of formulae revolves around comparison. The New Testament writers often say "just as it is written" (καθὼς γέγραπται) or "just as" (καθὼς) or "as" (ὡς) (cf. Mark 1:2; Luke 2:23; John 1:23; 6:31; 12:14; Acts 7:42; Rom. 3:4; 9:25; 1 Cor. 2:9; Heb. 4:3). Other introductions posit the Old Testament as the foundation for the argument. They claim what is said is "according to the Scriptures" (κατὰ τὰς γραφὰς; cf. Rom. 4:18; 1 Cor. 15:3–4; James 2:8; 2 Peter 2:22). Another introduction states the discussion is in harmony with what was previously written (Acts 15:15). Finally, we probably are quite familiar with formulae that assert the fulfillment of Old Testament Scripture (ἵνα πληρωθῇ; cf. Matt. 2:15, 17, 23; 21:14; Mark 15:28; Luke 22:37; John 15:25; Acts 1:16; 3:18; James 2:23).

We may notice a pattern in all of these examples. They all claim in some way that the Old Testament is the grounds or basis for the apostles' reasoning. "For," "because," or any other causal statement assert the Old Testament is the reason behind or support of the New Testament claim. The "just as" formulas posit the Old Testament as the basis for comparison, which make it the grounds for the New Testament's conclusion. Similarly, the statement of "according to the Scripture" (and the like) make the Old Testament the basis for the apostles' argument. Even the fulfillment formulae fundamentally show how the Old Testament works out into the New Testament. Accordingly, these formulas introduce Scripture as the foundation for and proof of the legitimacy of the New Testament writers' conclusions. Put differently, by using such language, the apostles argue their words are consistent with and build upon their Old Testament counterparts. This sounds a lot like the continuity of prophetic and apostolic hermeneutics.

Thus, the introductory formulas indicate the apostles continued the intent and rationale of their predecessors. That is the primary thrust of what we can observe from these statements. Nonetheless, we can make some additional observations from these formulas about how the apostles thought about the Old Testament.

First, their use of introductory formulas implies they believed in authorial intent as well as the confluence between human and divine authors. We have already discussed this in chapter 2. The fact that they use

the "Scripture," the human author, and God interchangeably implies that they believed there was unity between the three. Namely, the Scripture speaking is the same as God speaking, which is the same as the intent of the human author (cf. Matt. 3:3; 4:14; cf. 2 Peter 1:20–21).[6] As just discussed, their desire was to honor and be consistent with that intent.

Second, the apostles do not view the human authors of Scripture as ignorant. Instead, the apostles' introductory formulas assert the prophets understood the ramifications of their writings. For instance, Jesus points out David must have known Psalm 110:1 referred to Messiah (Matt. 22:43). Peter makes a claim David knew the Messiah must be raised (Acts 2:25, 34). Paul understood the author of Genesis knew the gospel implications of "in you all nations will be blessed" (cf. Gal. 3:8).[7] These indicate the apostles did not believe they were finding a hidden meaning in Scripture but one already intended. This also hints the apostles believed in the directionality of the Old Testament just as the prophets intended. In fact, while Peter acknowledges the prophets did not know the exact circumstances or timing of their prophecies, they did know they spoke to a future audience (1 Peter 1:10–12). This too supports a sort of directionality in the Old Testament.

Third, the way the apostles introduce Scripture shows they believed the meaning of the Old Testament is sufficient without any need for modification. This was already implied in our above discussion on introductory formulae. We can further see this when there is no (or barely any) introduction. For instance, the author of Hebrews quotes a series of texts about the Son and angels with little more than "But of the Son/angels he says" (Heb. 1:5–13). Similarly, certain passages will only contain "it is written" or "it was said" (Matt. 5:38, 43; Luke 19:46; Rom. 10:8, 20–21). In these cases, Old Testament texts are simply stated and it appears the apostles presume the reader will understand. By doing this, the apostles arguably did not believe their readers needed more revelation to interpret the meaning of the Old Testament text. What their audience already knew about the Old Testament was completely adequate.

What did the apostles claim to do with the Old Testament? Do they assert they read it in new ways, reinterpret it, or find a new meaning in the text? The introductory formulae demonstrate the opposite.[8] These statements assert that the apostles quote the Old Testament as the grounds for their argument and conclusion. As such, they claimed that their rationale

is based upon those truths. The formulae even show how the apostles were aware of the prophets' complex knowledge and directionality, key parts of the prophetic hermeneutic. All of this points to the fact that the apostles, through the introductory formulae, claimed to continue the prophetic hermeneutic. They do not claim to change the Old Testament but to abide in it. As we consider how the New Testament's use of the Old, we need to take that claim seriously.

Self-Description

We can examine the mentality of the apostles not only from what they claim to do with the Old Testament but also who they claim they are. If they present themselves as having the ministry of the prophets, then it strengthens the idea that they continued the work of the Old Testament writers. They do not view themselves as completely distinct from them but an extension of them.

We can begin to study this issue by looking at how "prophecy" and related terms are used in the New Testament. This provides us a big-picture angle on how the apostles connected with the prophets. Fundamentally, the New Testament writers used "prophecy" and "prophets" to describe the Old Testament writers and their activities. The term "prophet" describes individuals such as Isaiah (Luke 3:4), Jeremiah (Matt. 27:9), Jonah (Matt. 12:39), and Daniel (Matt. 24:15). Such language also describes their writings (e.g., Moses and the Prophets, Luke 16:29; 24:27). It also describes their activity of writing. The apostles talk about these individuals prophesying (cf. Matt. 11:13; 15:7). Hence, prophecy, in the minds of the apostles, has its roots in the Old Testament.

However, the apostles build upon this idea. They view Jesus as the ultimate prophet. In Hebrews, the author parallels the way God spoke through his prophets of old and how he currently speaks in his Son (cf. Heb. 1:1–2). The law of the prophet in Deuteronomy 18:15–18 is used in reference to Christ. He is the One, like Moses, whom God will raise up (cf. Acts 3:22–26; 7:37, 52). In fact, Jesus's death parallels how the Israelites killed the Old Testament prophets (Luke 13:33). Even more, it appears that "the Prophet" is actually a messianic title (John 1:21).[9] Accordingly, Jesus is not only linked with the Old Testament prophets because they prophesied about him, but also because he shares in and is the culmination of their ministry.

Jesus sends his disciples to be his witnesses and to be his mouthpiece (cf. John 14:26).[10] This suggests they extend the prophetic ministry Christ continues from the Old Testament. Along with this, the Spirit's outpouring at Pentecost is associated with prophecy (Acts 2:17). According to the book of Joel, the Spirit's work includes that people will prophesy (Acts 2:17; cf. Joel 2:28–30). This paves the way for the rest of Acts to depict the prophetic ministry of the church (cf. Acts 19:6; 11:27–28; 21:9–10). Thus, the flow of Acts seems to describe how the Old Testament anticipation of prophetic activity links with what takes place in the New Testament. Overall, the use of "prophecy" thus far seems to paint a big picture perspective that the New Testament writers continue the Old Testament work. This is both by their connection with Christ the ultimate prophet and by the working out of Old Testament prophecy itself.

The apostles do not merely describe this overarching paradigm but express this in the details of their writings. We can trace several evidences of this:

1. The apostles call themselves prophets. Peter parallels the prophets of the Old Testament with the apostles of the New (2 Peter 3:2).[11] Paul follows in a similar vein. He describes "the apostles and prophets" as the foundation of the church (Eph. 2:20; cf. 3:5; 4:11). The term "prophets" here refers to New Testament prophets as opposed to the Old Testament writers.[12] Nevertheless, Paul uses the term "prophet" to parallel these New Testament individuals with their Old Testament counterparts. They share the same ministry of being "the recipients and proclaimers of God's revelation."[13]

2. Outside of the use of the title "prophet," the apostles cast themselves as the prophets in other ways. The use of the term "servant" (δοῦλος) has certain ties with the Old Testament writers. We are often tempted to think that the title refers to the lowliness and submissiveness of an individual. That is true. However, Martin observes:

> Consideration of the above evidence along with the relative infrequence of the phrase δοῦλος θεοῦ in early Christian letters (otherwise only at Titus 1:1) leads us to conclude that the author uses the term in one of two senses: either as a representative of the pious in Israel or else as one who stood in line with Israel's famous servants of old—Joshua, Moses, David, the prophets, and Jacob.[14]

Hence, when the apostles used the term "servant," a connection with their prophetic predecessors most likely exists. They continued the rich tradition of being in the office of the King's service.[15]

3. Moreover, the apostles viewed their work in the same category as their Old Testament counterparts. They were both writing divine revelation.[16] Kruger's work on this is particularly important.[17] He rightly observes the apostles knew they were writing Scripture. Kruger points out Mark stresses his association with Peter at the beginning and ending of his gospel (cf. 1:16; 16:7).[18] This argues that Mark intentionally wrote his work as authoritative, based upon Peter's authority.[19] Similarly, John writes his gospel as Scripture. John uses the terms "writing" (γραφή) or "to write" (γράφω) in reference to the Old Testament Scripture (cf. John 2:17; 5:46; 6:31, 45; 8:17; 10:34; 15:25).[20] Thus, when he talks about how his gospel was "written" (John 20:31), he most likely viewed his own writing as equal to the Old Testament. Paul also has this mentality. He portrays his message as "the word of God" (λόγον θεοῦ) (1 Thess. 2:13). His writings are authoritative and binding (2 Thess. 2:15) and he speaks on equal authority as Christ (1 Cor. 7:12).[21] Hence, the apostles put their writings on equal authority with past revelation. They believed they operate on the same level as the prophets.

4. However, the apostles do not merely claim they parallel the prophets but also claim to continue their work. They claim to have the gift of prophecy, which carries an association with their Old Testament counterparts (cf. Rom. 12:6; 1 Cor. 12:10; 1 Thess. 5:20; Rev. 1:3).[22] Paul discusses this in his own ministry (cf. 1 Cor. 14:37). He points out any prophet would acknowledge that his letter to the Corinthians is a prophetic utterance.[23] John also argues his own work in Revelation is a result of prophecy (Rev. 1:3). Beale observes that this denotes the notion of "divine disclosure demanding an ethical response, in line with OT 'prophecy'."[24] Osborne similarly argues that this means Revelation is "linked with OT prophetic works."[25] The use of the language of prophecy in the apostles' writings indicates they viewed these writings as a continuation of the work of the prophets.

5. For this very reason, at times, the New Testament apostles cast their callings in light of the callings of the prophetic predecessors. Paul and John are case in point. As scholars have observed, Paul's calling on the Damascus Road has similarities with Isaiah, Ezekiel, and Daniel.[26] Likewise, John's commissioning imitates Ezekiel's calling in that both eat a scroll (Rev. 10:19–10; cf. Ezek. 3:1). It also seems to incorporate the experiences of Daniel (Rev. 1:13–14; cf. Dan. 10:5–6) and Isaiah (Rev. 1:20; cf. Isa. 49:2) in how they all see God's glory in Christ.[27]

Overall, the apostles in a variety of ways describe themselves as the continuation of the prophets. This is significant. The apostles do not view themselves as deviating from the prophets. Rather, they continually align themselves with the prophets. Such an overarching mentality argues taht the apostles believed they stood in complete solidarity with the prophets and thereby continued their hermeneutic and logic.

Intertextual Practices

The apostles not only claim to maintain the prophets' intent and that they are the prophets continued, but they also practice what they preach. They engage in the intertextuality of the prophetic hermeneutic. We can detect this by simply observing how they juxtapose Old Testament Scripture in their writings. This provides a preliminary indication that the apostles read the Old Testament intertextually, just like their predecessors.

We have seen this in prior examples.[28] In Romans 9:27–28, Paul weaves a series of Old Testament texts together from Isaiah 10:22; 28:22, and Hosea 1:10 (Hos. 2:1; Hebrew). The author of Hebrews does something similar by quoting Psalms 2:7, 45:6–7, 102:26, and 110:1 about the Messiah (cf. Heb. 1:4–14). He also collates Genesis 2:2, Psalm 95:8–10, and the book of Numbers together in his discussion on rest (cf. Heb. 4:4–10). These already provide evidence that, like their prophetic counterparts, the apostles read Old Testament Scripture together.

Such practice is quite widespread. The opening of Mark correlates Malachi 3:1 with Isaiah 40:3.[29] James, in Acts 15:15–18, collates a series of passages including Amos 9:11–12, Obadiah 17, Zechariah 8:21–22, and Isaiah 45:21.[30] Along with his sermon, James' epistle (James 1:9–11) also utilizes imagery from Isaiah 40:6–8, Psalms 49:16–17, 103:15–16, and

Jeremiah 9:23–24.[31] Furthermore, Peter's sermon in Acts does something similar by reading Psalm 16:10 with 2 Samuel 7:13–14, Psalm 89:3, as well as Psalm 110:1. In Peter's epistles, the apostle stitches together two Old Testament texts that deal with Christ as a rock of stumbling and offense (1 Peter 2:6–8; cf. Ps. 118:22; Isa. 28:16). He also discusses the nature of God's people by combining Exodus 19:6 and Hosea 1:10 (1 Peter 2:9–10). Scholars have recognized that the texts cited by Peter (particularly Ps. 118:22; Isa. 28:16) have linguistic connections in and of themselves.[32] Peter recognized the associations already present in the Old Testament. He recapitulated the prophets' work. Although we already mentioned Paul above, we can also observe how Galatians provides another example of collating Scripture. Paul discusses the story of Hagar and Sarah mentioned in Genesis 16:1–16. Along with that text, he also cites Genesis 21:10–12 and Isaiah 54:1, both of which mention Sarah.

The book of Revelation is a masterpiece of reading Scripture together. For instance, John's vision of the heavenly court in Revelation 4–5 echoes the visions of Isaiah (6:1–3), Ezekiel (1:1–28; 43:1–5), and Daniel (7:9–14).[33] As I have suggested in another work, that is probably because those Old Testament texts already alluded to each other.[34] Similarly John, later on in the book, pulls together prophecies from Daniel (Rev. 13:1; cf. Dan. 7:8), Isaiah (Rev. 6:15–16; cf. Isa. 2:10, 19), Ezekiel (Rev. 19:17–21; cf. Ezek. 38–39), and Zechariah (Rev. 11:1; cf. Zech. 2:1). In essence, he provides us a more synoptic presentation of the eschatologies found in various Old Testament books.

All of this illustrates that the apostles did not read and write about the Old Testament atomistically but rather intertextually, a practice done by the prophets. They seem thereby to approach Scripture the same way as their predecessors. Such activity was not isolated. Rather, the list above includes Mark, James, Peter, Paul, the author of Hebrews, and John—some of the most major writers of the New Testament. This provides initial evidence that the prophets' approach to Scripture undergirds the New Testament authors in general.

We can illustrate the apostles' intertexutal reading of Scripture another way. Intertextuality does not only occur within individual passages, themes, or motifs. It also formulates a grander narrative of Scripture (cf. Pss. 78; 105–6; Dan. 9:1–19; Neh. 9:1–38). We observed that redemptive history was a key part of the prophets' rationale. They were not merely focused

upon their present circumstances but wrote with awareness of the big picture of God's plan. The apostles continue this story line from the Old Testament into the New. They thereby continued this aspect of the prophets' intertextual rationale. The speeches of Paul and Stephen in Acts are case in point (cf. 7:1–53; 13:13–41). The way the prophets discussed Israel's history corresponds to the way they discuss it as well. In addition, Paul also refers to redemptive history for the way he understands the function of the law, gospel, Christ, and the church in Romans 1–3; Ephesians 1; and Galatians 3–4. All of those passages revolve around the story line of Scripture moving from Old to New Testament.

We can also observe this in the Gospels. Matthew continues the story line begun by Moses. The gospel writer begins his work with a genealogy or *toledoth*, which matches what Moses did. Originally, part of Moses's purpose behind the genealogies of Genesis (and then later on in Ruth 4:13–22) was to trace the line of the Seed. Matthew shows the final genealogy and thereby finishes what Moses began. Luke's genealogy (3:23–38) does something similar. We observed that a second Adam concept was part of Genesis 3:15.[35] Luke's genealogy seems to focus on that aspect and link Jesus back with Adam who is the Son of God (Luke 3:38).[36] Luke's gospel then also continues the story line begun from Genesis.[37]

We could provide more examples. In fact, the rest of this chapter and the next will be spent in part further illustrating the continuity between the prophets and apostles on a more complex level. However, I hope the discussion above provides more overt evidence that the activity of the apostles mirrored their prophetic counterparts. Both of them read Scripture in its interconnectedness. Both of them also understood that such cohesiveness produced a unified story line. Accordingly, these practices testify that the apostles continue the work of the prophets.

Synthesis

If it looks like a duck, swims like a duck, and quacks like a duck, then it probably is a duck. We can apply a similar logic to the situation of the apostles. If the apostles claim to build upon the prophets' intent and logic, if they depict themselves as the prophets continued, and if they actually read the Scriptures intertextually like the prophets, then most likely they continue the prophetic hermeneutic. The evidence suggests the apostles

highly aligned themselves with the prophets as opposed to viewing themselves as distinct.

As I have stated above, such evidence is preliminary; nonetheless, it is still significant. These observations collectively evidence that the apostles thought they were advancing the work of the prophets as opposed to going off on another trajectory. While they could have been disingenuous, for us to look at their use of the Old Testament to find hermeneutical discontinuity would be disingenuous of us. If the apostles claim to base their ideas upon the Old Testament and appeared to read the Old Testament as their predecessors did, we should be more inclined to look at their work in that light as opposed to automatically assuming otherwise. Thus, the apostles' assertions give us a platform to see whether the continuation of the prophetic hermeneutic helps to fill out the apostles' rationale. After all, they claimed to think in this way. We just need to see if they actually did what they said.

REMOVING OBJECTIONS TO CONTINUITY

With that in mind, we can turn and deal with objections against the continuity of the prophetic and apostolic hermeneutic. The above evidence might have been more compelling or even sufficient were it not for the many problem passages. These texts rightly give many some pause. As just stated, we need to ask, "Do they do what they claimed?" Do the apostles go beyond the original meaning (or ideas) of the Old Testament writers? Or, do they make a legitimate inference (significance) based upon what was originally established? Those questions are particularly key in investigating these examples.

As also just mentioned, we should give the apostles a chance as well. If they indicated they continued the prophets' intertextual rationale, we should see if going down that road actually works to solve these difficult passages. If it does, then we can show the apostles did what they said they did. Consequently, that means the apostles rightly used the Old Testament. The apostles may have provided new information but that was within the boundaries of legitimate application.

Like in the previous chapter, the analysis below is not the first to address these texts. A plethora of resources exist that have dealt with these and more.[38] This again evidences that these supposed problem texts are not

impossible obstacles. There are reasonable solutions to each of them and thus, the notion of hermeneutical continuity is not unreasonable.

My approach in this section is to go through the most difficult cases that have been pointed out to me over the years. In the process, I believe we will not only remove objections against hermeneutical continuity but also see further examples of how the prophets' work fills in the apostles' rationale.

A Note on Fulfillment Formulas

One of the biggest dilemmas in the New Testament's use of the Old concerns the use of the term "fulfilled" (πληρόω).[39] When an Old Testament text is "fulfilled," we often read that to mean a prediction about a future event has taken place. However, the problem is the New Testament writers use this introduction for Old Testament texts that are not foretelling prophecies. Hosea 11:1 in Matthew 2:15 is one case in point, and there are other possible examples (e.g., Matt. 2:18; cf. Jer. 31:15). So to some, while the New Testament introductory formulas claim to be grounded upon the Old, they really deviate from that upon further examination.

However, Carson, Thomas, and Moo rightly suggest we might be reading the term "fulfilled" with the wrong force or emphasis.[40] There are examples where the apostles claim certain nonforetelling texts are "fulfilled" in ways that are not controversial. For example, James 2:23 claims Abraham's that near-sacrifice of Isaac (Gen. 22:1–19) fulfills "Abraham believed God and it was accounted to him as righteousness" (cf. Gen. 15:6). In context, James does not claim Genesis 15:6 was a prophecy. Rather, the fulfillment centers on how Abraham's works exhibited the maturation of his faith (vv. 21–22, note the use of τελειόω).[41] In that case, fulfillment refers to the fruition of certain theological concepts. In addition, a similar logic revolves around the notion of "fulfilling the law." For instance, Jesus fulfilled the law in that he brought about the culmination of all that the law stood for (Matt. 5:17).[42] Fulfilling the law also pertains to the idea of one living out all the law truly demands (cf. Gal. 6:2).[43] Fulfillment in these cases is not prediction-actualization strictly speaking. Rather, they deal with the working-out and accomplishing of the ramifications of prior revelation.[44]

This evidence may provide us insight into what the apostles meant when they said "fulfilled." To be sure, at times, prediction-actualization may occur but that is a subset of the larger category of the working out of the

theology of a passage. Put in terms of the prophetic to apostolic hermeneutic, perhaps the apostles were not always claiming a prophecy being fulfilled but the completion or full development of the work of their prophetic predecessors. The theology has been brought to its fullest maturation. If this is the case, we should be careful not to foist our idea of fulfillment over their claim. This does not resolve all the issues but is a helpful consideration as we go through the following examples.

A Note on Luke 24:25–27 and John 11:51

Some may point out how Luke 24:25–27 seems to state Christ interpreted the Old Testament in light of himself. From this, one might claim a new (Christocentric) reading of Scripture ensues.[45] I can point out two important observations about this. First, the text does not say Jesus read all the Scripture as about himself. It states he expounded the things concerning himself that are throughout all the Scriptures. The claim is not that everything in Scripture is about Christ but rather that Jesus walked through the Old Testament to show the pertinent passages about himself.[46] Second, our Lord states his companions are slow to believe what the prophets have spoken (Luke 24:25). Christ affirms that the prophets have spoken clearly about his suffering and glory (Luke 24:26). He thereby affirms the prophets' knowledge and intentionality about him.[47] Luke 24:25–27 does not imply a new hermeneutic but upholds the prophetic hermeneutic.

In addition, some may point out "speaking better than one knows" is a category within the Scripture. After all, Caiaphas speaks better than he knows (John 11:51) and so the prophets may speak better than they know (cf. 1 Peter 1:11–12).[48] I do not disagree that the "category" exists in Scripture, but we can make two massive qualifications. First, as Kaiser observes, Caiaphas' act of "speaking better than one knows" is an ironic reversal. The high priest, in his attempt to oppose Christ, actually prophesies about Jesus's victory.[49] This type of "speaking better than one knows" is far different than what others propose. I do not think people would argue that God uses the prophets to speak "better than they knew" in the same way Caiaphas did. Second, along that line, unlike other statements (cf. 2 Peter 1:20–21), which deal directly with how God works in the *biblical writers*, Caiaphas is not one of those individuals. John 11:51 is not dealing with the way God operates when the Spirit guides the inspired

writers. Thus, to argue that this text relates to the apostles would demand some other text to support this. Accordingly, one might inductively try to argue for the prophets "speaking better than they knew," but John 11:51 is not a deductive prooftext for it.

Resolution from Previous Examples

I began to address some of the most difficult passages in the previous chapters. These include the examples of Hosea 11:1 in Matthew 2:15 (see chapter 4), how the vine motif continues into Matthew 21:33–46 (see chapter 3), the "rock" in 1 Corinthians 10:4 (see chapter 4), and how the seed of Genesis 3:15 is used by Paul in Galatians 3:16 (see chapter 3). I will not rehash all the argumentation but allow the previous analysis to lead us to some resolutions at this juncture.

Matthew's Use of Hosea 11:1 in Matthew 2:15

As discussed, Matthew's use of Hosea is a difficult text. Hosea has used the Exodus to talk of a new Exodus led by a new David. Because the Messiah leads the Exodus, he functions also in the role of Moses. Does Matthew at all link with this logic?

Fundamentally, Matthew desires to talk of Jesus as a new David. His opening genealogy states as much (Matt. 1:1). In addition, quite a few scholars note that in Matthew's use of Hosea, Jesus parallels Israel.[50] That is an important observation, for it shows how Jesus has the same solidarity with his people as David had. As discussed, David was God's son as he represented God's son Israel. In the same way, Matthew shows how Jesus is God's son in parallel with God's son Israel. This too affirms Jesus is the true David, the true representative king of Israel.[51] Within this, Matthew desires to depict Jesus not only as the true David but a sort of new Moses. Allison notes numerous parallels between Moses and Jesus in Matthew's gospel.[52] For instance, both Christ and Moses give the law from a mountain (Ex. 19:1–25; Matt. 5–7). Both also sojourn in the wilderness (Ex. 2:21–22; Matt. 4:1–11). An additional parallel is in the immediate context of Matthew's use of Hosea 11:1. Just as God delivered Moses from Pharaoh who desired to kill the baby boys (Ex. 2:1–10), so God delivered Jesus from Herod who also desired to kill the baby boys (Matt. 2:1–14). Accordingly, Matthew's use of Hosea relates to Jesus being one who takes on Moses's role. He will be the one who spearheads Israel's New Exodus as proven by

the events surrounding his birth and, as Matthew will later discuss, as proven by his own death at Passover (cf. Matt. 26:26–30).[53]

Accordingly, Matthew's context fits very well with the concepts Hosea has lined up in his text. Hosea has anticipated a new Exodus led by a new David and Moses, and Matthew has shown how these concepts are working out in redemptive history. Arguably, this is precisely why Matthew chose to cite Hosea. After all, if Matthew was just making an arbitrary forced connection with the Exodus, why not choose a more obvious text from that book? Citing Exodus 4:22 would have even provided the concepts of sonship and the Exodus. Instead, with a focus upon a new David and Moses as well as a new Exodus, Matthew wanted to talk about the Exodus in a very specific way, the same way Hosea did. Hence, he expresses how Hosea 11:1 is "fulfilled" or "accomplished." God's love for Israel in the first Exodus has driven him to work out what is required for the new Exodus. Matthew observes how God has provided for that in his Son. God has providentially declared Jesus is the leader and securer of that new Exodus. Matthew's very choice of text shows how the prophetic hermeneutic continues into the apostolic hermeneutic.

Jesus's Use of Isaiah 5 in Matthew 21:33–44

Jesus tells a parable based upon the vine in Isaiah 5. However, in appealing to that text, he diverges from the metaphor. In Isaiah 5, Israel is the vine but in Matthew, Jesus makes the vineyard representative of God's covenant blessings (21:43). In our Lord's story, the leaders of Israel are the wicked tenants who hijack the vineyard (21:45). The deviation from the original metaphor makes some wonder if Jesus transformed the meaning of Isaiah 5.[54]

To be sure, Jesus's use of Isaiah 5 does not merely restate the original metaphor. However, that does not mean Jesus misapplied Isaiah 5. From our discussion, we recall Isaiah (and Asaph before him) desired the vine metaphor be adapted to correspond to Israel's spiritual state. Hence, in the Old Testament, the vine metaphor began with a strong vine (Ps. 80:14) and then moved to one that produced disgusting fruit (Isa. 5:2–4) and then to one that was evaluated based upon the wood of the vine (Ezek. 15:2–3).

Jesus continues the progression. He now adapts the metaphor to fit his audience as well as to lure them into confessing their guilt. At this time, Israel is certainly not producing fruit (Matt. 3:8) but they think they are (cf.

Matt. 23:3–7). They fall right into Jesus's trap and thereby proclaim that God is just to take away the kingdom from them to give to another nation (Matt. 21:43).[55] Interestingly enough, Isaiah intended the vine metaphor to trick Israel to confessing their guilt. In this way, Jesus's use of the vine metaphor actually does not reinterpret Isaiah 5 but rather follows the trajectory stemming from how Isaiah desired his metaphor to be applied.

Paul's Use of Rock in 1 Corinthians 10:4

Paul claims the rock in the wilderness was Christ in 1 Corinthians 10:4. Some claim this was based upon a rabbinic tradition and has no basis in the Old Testament.[56] Did Paul reinterpret the Old Testament?

We observed the prophets, starting with Moses, asserted God was the Rock leading Israel in the wilderness who provided for them from a rock (cf. Deut. 32:4). Within this, they implied the second person of the Trinity may be involved since Moses and later writers equate the Rock with the Angel of YHWH and the Messiah (cf. Ex. 14:19; 23:20–23; Isa. 28:16; Zech. 3:9). With that, Paul's statement that Christ was the Rock who accompanied and provided for Israel is reasonable (1 Cor. 10:4).[57]

In addition, in context, Paul's rationale does not merely focus upon Jesus as Rock. He parallels Israel's experience in the wilderness with the church (cf. 1 Cor. 10:1–6). His use of their wilderness wanderings mirrors that of the Old Testament. In Psalms 95:7–11 and 78:8, the prophets apply Israel's failures in the wilderness to the current generation. They were to learn and not be like their fathers. Paul continues that exact exhortation in 1 Corinthians 10.

Thus, Paul's claims about Christ as well as his contextual exhortations to the Corinthians are all based upon how the prophets developed and applied the texts of the Old Testament. As opposed to coming up with new ideas that the Old Testament never implied, Paul squarely follows what his predecessors meant in their writings as well as how they applied them. Their rationale has become his own.

Paul's Use of Seed in Galatians 3:16

Paul's use of seed in Galatians 3:16 has been controversial. He argues the term does not refer to a plural group (seeds) but rather to Christ (seed). Is this in the original context of Genesis? In response, we have seen the prophets have used "seed" quite extensively. This has its origins in Genesis

3:15 where the context is both corporate and messianic in nature. Both ideas are picked up in the Abrahamic covenant. God promises Abraham he would make the patriarch into a great nation with numerous descendants (Gen. 12:2). This promise also included the ultimate offspring who would make all of this possible: Christ (cf. 22:18).[58] Moses uses nouns and verbs in the singular to make that precise point. Alexander observes how the prophets follow that grammatical pattern and even more explicitly explain how the Seed would fulfill God's plan (cf. Ps. 72:9; Mic. 7:17).[59]

Paul's reading of "seed" in Galatians 3:16 is sensitive to Moses's intent. The apostle does not negate the plurality of seed by this statement. He acknowledges the promise entails numerous descendants elsewhere (cf. Rom. 4:18). Nevertheless, the apostle is aware of another important strand of thought in Moses's writing about the messianic Seed. That is picked up by the prophets and maintained by Paul. All of this demonstrates how carefully the apostle read the Old Testament, with precision down to the word.

Matthew's Use of Jeremiah 31:15 in Matthew 2:18

Jeremiah 31:15 discusses how Rachel weeps for her children from Ramah. Matthew uses that text to describe the moment when Herod kills the children in Bethlehem (Matt. 2:18). Since Jeremiah 31:15 in context seems to be a reflection on the past deportation of Israel, some suggest Matthew is taking the text out of its original context.[60]

While Jeremiah 31:15 itself does recall history, its function in context is more complicated.[61] Jeremiah 31:15 uses Israel's past deportation to describe the entire era of exile. Several reasons support this. First, Rachel's weeping (מְבַכָּה) is a participle denoting characteristic action. Based upon this, Thompson contends Rachel's weeping might have begun with Israel's initial deportation but it continues.[62] Second, along this line, God commands Rachel to stop weeping (Jer. 31:16) in the context of the new covenant (Jer. 31:31). This reaffirms Rachel's crying continues to the future. Her grief pervades the entire period of exile until it ends with the establishment of the new covenant.

Third, other books have or will use the motifs of Jeremiah 31:15 to describe other parts of exile. Jeremiah introduces Rachel, the mother of the mothers of Israel, weeping. That motif of mothers and the loss of children is a repeated descriptor of the exile (cf. Lam. 2:12). Similarly, Ramah is a

place that marks repeated exilic events. Jeremiah himself uses Ramah to discuss not only the exile of the northern kingdom but also the deportation of the southern kingdom (40:1). Other prophecies have used this location to discuss the massive disaster of exile from beginning (Hos. 5:8) to end (Isa. 10:29).[63] Thus, the components of Jeremiah 31:15 have applied to various stages of exile. This too supports that the text is a description of the grief of all of exile. It relates to multiple instances of what takes place during that era.

Accordingly, Matthew is quite reasonable in his use of the Old Testament. He shows another case of what Jeremiah 31:15 is talking about: the pain of exile for Israel's mothers and their children.[64] However, Matthew shows what Jeremiah 31:15 discusses has reached a critical point; it is "fulfilled." This is not only due to the pain of Israel's abuse but also because of the arrival of the Branch prophesied by Jeremiah to bring about restoration and the new covenant (Matt. 2:23; cf. Isa. 11:1; Jer. 23:5; Nazarene can mean "branch").[65] As Carson states, the tears of Rachel in Jeremiah "are climaxed and ended by the tears of the mothers of Bethlehem. The heir to David's throne has come, the Exile is over, the true Son of God has arrived, and he will introduce the new covenant (26:24) promised by Jeremiah."[66]

In this way, Matthew continues the motif of exilic suffering, which was found originally in Jeremiah 31:15 and maintained by the prophets. He also understands the predictive elements surrounding Jeremiah 31:15 and demonstrates how climactic exilic suffering gives way to the One who has come to end the lonely exile. Matthew again is rigorously contextual.

Matthew's Use of Zechariah 11:4–9 in Matthew 27:6–10

Matthew appeals to Zechariah 11:4–9 in discussing the death of Judas. He claims this fulfills the prophecy from Jeremiah where people would take thirty pieces of silver to buy a potter's field (Matt. 27:6–10). Two major issues revolve around Matthew's use of Zechariah. The first matter concerns whether the text in Zechariah was prophetic to begin with. The second matter is why Matthew quotes from Zechariah, yet states that it came from Jeremiah. Did Matthew forget where the scriptural text was from?

We will first address the former question. Is Zechariah 11:4–9 a prophecy of the future? Some commentators point out the shepherd in

Zechariah 11:4–9 was Zechariah and so he acted out something depicting present realities.[67] Numerous difficulties (and thereby numerous views) exist in identifying what Zechariah depicts.[68] Although the issues are complex, a good argument can be made that Zechariah intended chapter 11 to portray future realities. First, Zechariah has used individuals of his time to portray a future messianic individual. For example, he casts Joshua the priest as an analogy of the Messiah by calling him the "Branch" and "Servant" (Zech. 3:1–10; 6:9–15). He may also do something similar with Zerubbabel (Zech. 4:7).[69] Zechariah's own actions as a "shepherd" follows this pattern of using present characters to depict future realities. Second, the context of Zechariah 11:9 has a consistently predictive element. In addition to prophecies throughout the book (cf. Zech. 3:8–10; 6:9–15; 8:1–23), the specific section of Zechariah 9–11 is highly eschatological (cf. Zech. 9:11–17; 10:5–7).[70] Even in the same chapter, Zechariah seems to predict the fall of Jerusalem in 70 AD.[71] The context suggests Zechariah 11 should portray the future. Finally, scholars acknowledge Zechariah 11 reflects Ezekiel 34 because of their discussion of the shepherd using highly similar wording.[72] Since Ezekiel explicitly states the shepherd is the new David (Ezek. 34:23), Zechariah is also speaking about this same individual. Thus, broad, immediate, and intertextual context indicates Zechariah's speech-act is one that portrays future events about the Messiah. Accordingly, as Klein concludes, the use of Zechariah itself in Matthew is reasonable. It is prediction-actualization.[73]

The more substantial problem is the second major issue. Matthew does not claim he cites Zechariah but rather Jeremiah. Although Matthew may rightly understand the meaning of the words in context, did he forget where the quote actually came from? Some of the solutions include that the apostle stated "Jeremiah" as a catchphrase for all the prophets or that Jeremiah was the title to a section of the Old Testament.[74] However, Matthew does not typically do this. He claims to quote from Isaiah (Matt. 3:3; 4:14) and Jeremiah (Matt. 2:17) and does so correctly.

As with the example of Hosea above, Matthew's choice of passage and wording is intentional. It is an indicator to how he reasons. Is there a reason why Matthew cites Zechariah but claims it comes from Jeremiah? Blomberg points out this is probably the use of a juxtaposition or conflation.[75] Like we observed earlier, the New Testament writers juxtaposed Old Testament texts together. This was akin to how their Old

Testament counterparts read previous revelation intertextually. Matthew may have been thinking through Jeremiah and Zechariah together. This particularly makes sense, since he mentions "blood of the innocent" (αἷμα ἀθῷον; v. 4) and the "potter" (τοῦ κεραμέως; v. 7), terms found in Jeremiah 19:1–13.[76] So Matthew is likely thinking of Zechariah 11, Jeremiah 19, as well as some other texts in Jeremiah that deal with the potter (Jer. 18:1–11).[77] Thus, Matthew's statement about Jeremiah is to alert his readers of how he reads Zechariah with Jeremiah.

However, is that warranted? Put differently, did Matthew impose this connection, or did he recognize an already existing connection? The prophetic hermeneutic now comes into play. Zechariah 11:13 discusses how God commanded Zechariah to throw his wages (thirty pieces of silver) to the potter. We should wonder why Zechariah discusses the potter to begin with (11:13). The detail is seemingly superfluous. Why does YHWH command Zechariah to throw the money *to the potter* as opposed to merely casting the money away?

The specific Hebrew phrase "the potter" (הַיּוֹצֵר) only occurs in two texts: Jeremiah 18–19 and Zechariah 11:13.[78] In Jeremiah, the potter was an individual whom God used to illustrate his sovereign judgment in exile. God can deal with Israel like the potter deals with clay (18:6). The Lord also smashes a vessel made by the potter to show his judgment against his people (19:11). In this way, the potter is somewhat like the "grim reaper." As the grim reaper is an emblem of death, so the potter is an emblem of judgment and exile. By alluding to the potter, Zechariah's prophecy reminds the people their rejection of the Shepherd will lead them further into exile as opposed to out of it. In fact, Zechariah states as a result of the rejection of the true Shepherd, Israel will encounter a false leader, a foolish shepherd (Zech. 11:15) who will cause great devastation for the nation (Zech. 11:16). Zechariah builds upon the theology of exile first presented in Jeremiah. He shows the ramifications of Jeremiah's prediction for all of Israel's exile.

Matthew picks up on this stream of logic. As noted, he crafts his narrative to include not only elements of Zechariah but also Jeremiah (compare Matt. 27:4–7; Jer. 19:1–13). In context, Israel had hoped for a Messiah to lead them out of foreign oppression. When Jesus offered the forgiveness of sin, they rejected him. However, in doing so, the irony is clear: They actually plunged themselves deeper into exile. The money went

to the potter, the "grim reaper" of exile. God's plan advances just as Jeremiah and Zechariah explained.[79]

Thus, Matthew is not bizarre. His mention of Jeremiah is strategic. It helps one trace a theology of exile from Jeremiah through Zechariah into the time of Christ's first advent. Within this, the prophetic hermeneutic functioned in two ways to help anchor Matthew's interpretation. It demonstrates Zechariah's words were indeed foretelling about the Messiah (e.g., Zechariah's use of Shepherd and Ezek. 34). Even more, Zechariah's use of Jeremiah helped to bring out a theology of exile that Matthew in turn advances. Matthew by a series of textual clues draws the reader to this chain of texts. The prophetic hermeneutic continues into the apostolic hermeneutic thereby.

John's Use of Psalms in John 19

John claims a variety of psalms (22:18; 34:20; 69:21) are fulfilled in our Lord's death (cf. John 19:24, 28, 36). However, some question whether David, who experienced and wrote about these sufferings, knew Jesus would experience the same. Aside from the possibility that one of those passages (Ps. 22) could be a messianic prophecy, we can make the following observations.[80]

First, when John speaks of "fulfillment" I defer to my earlier comments on fulfillment. Just because such language is used does not demand prophecy is involved. It rather fundamentally speaks to the accomplishment of the intent of past revelation.[81] Hence, John is not necessarily making a claim that all the texts he quotes are predictions of Jesus's death (although in some cases that could be true).[82]

Second, as I have commented before, comprehensive knowledge of a future ramification is not required for a text to be used per the original author's intent. A sound application occurs when one draws a legitimate inference from the range of implications intended by the author. This occurs regardless of whether the author knew the precise way his reader would respond. When we presently live out John's command to love one another, we still abide by what his text intends, whether or not he consciously knew of us and/or the specific actions we would do to fulfill that command. Thus, the hermeneutical issue is proving whether David set up implications that John legitimately drew from.

Third, the intertextuality of the Old Testament helps to show how David intended his text to go in that direction. Johnston's study on Psalms is helpful in this discussion. He shows that certain psalms can provide insight into royal Davidic ideology and thereby are relatable to Christ.[83] The following builds a case for that general rationale. Fundamentally, David wrote the psalms with general applicability for any in the community. After all, they corporately sing his works and reiterate his sentiments. Thus, his righteous suffering intends to be recapitulated to some degree by other righteous sufferers. We not only use the psalms today in this manner but others do so in the Old Testament like Jonah (Jonah 2:4–7; cf. Ps. 69:1–2) and Habakkuk (Hab. 3:1–13; cf. Ps. 68:19–21). Accordingly, David's intent already grounds the applicability of these psalms to Christ. Jesus fulfills the concept of the righteous sufferer and that may be John's point.[84]

The connection may be more specific than that. Davidic psalms often pull from the promises made to David in the Davidic covenant (e.g., Ps. 18:43–50; cf. 2 Sam. 7:9–14).[85] This intertextual connection indicates these psalms are not just David's personal reflections about his pain but rather in part expositions about the nature of the Davidic covenant itself. Thus, certain psalms expound upon suffering as part of a theology of the Davidic covenant. This of course makes David's psalms particularly pertinent to any Davidic king, because they all are under that covenant. However, we can take this one step further. In other psalms David knows that the Messiah will fulfill the Davidic covenant (Ps. 110:1–3; cf. 2:7; 72:1–20).[86] With that, David writes about the theology of the Davidic covenant and suffering fully aware that this covenant with its associated theology will comes to a climax in Christ. David's psalms then, at bare minimum, are inherently applicable to David's ultimate kin, if not something more.

This trajectory is maintained and sharpened when we understand the prophets cast the Messiah as a new David (Hos. 3:5) who does recapitulate his life in certain regards (cf. Mic. 5:2). Later prophets also use these psalms to describe the sufferings of Messiah (Isa. 53:3; cf. Ps. 22:6). This evidences the prophets read the psalms understanding their bearing upon David's ultimate descendant and via new revelation further expound upon those details. The prophetic hermeneutic refines a particular ramification of past theology with a view toward the New Testament.

Again, these components do not demand David wrote with the complete knowledge of how Jesus would die. However, David wrote his text in a way

that is inherently applicable to Christ. He was aware his work would have ramifications upon any Davidic king including the Messiah. The prophets pick up on this and provide more detail of how that would work out. God allows John to follow this logic and observe the precise (yet heightened) recapitulation of David's woe in our Lord's suffering. Thus, John applies the text *reasonably and legitimately* to that occasion. He sees and points out how all the suffering associated with the Davidic covenant is fulfilled.

As we conclude this particular discussion, I can point out that the intertextuality of the Psalms (particularly with the Davidic covenant) can also help in other instances (cf. Acts 1:20; cf. Ps. 69:25; 109:8).[87] In addition, I should comment upon one more example because it illustrates the interconnectedness of the Old Testament. In John 19:36, John observes that no bone in Christ's body was broken, and claims that fulfills the Scripture. John technically does not provide his source for this quotation. Thus, some scholars argue it refers to the Passover lamb in Exodus 12:46 and Numbers 9:12.[88] That certainly makes sense given the context of the crucifixion.[89] Others, though, argue John alludes to Psalm 34:20, which talks about how God will deliver the righteous.[90] Which text does John refer to? As Köstenberger proposes, the apostle probably alludes to both intertextual lines of thought in the Old Testament.[91] They are not mutually exclusive, since in Isaiah 53 the sacrificial lamb imagery is used (Isa. 53:5–7) in the context of the chastisement and deliverance of a righteous Davidic king (Isa. 53:4–5; cf. 2 Sam. 7:13–14).[92] Again, Psalm 34:20, Exodus 12:46, and Numbers 9:12 do not explicitly predict Jesus's death but they do discuss theological ideas that are legitimately tied with our Lord's death in Isaiah. The New Testament continues this line of thought. John's use of the Old Testament is quite reasonable when the prophetic hermeneutic is factored in.

Peter's and Paul's Use of Psalm 16:10 in Acts 2:26–28; 13:35

Both Peter and Paul appeal to Psalm 16 in Acts. In fact, they read the psalm essentially the exact same way. Both use it as an Old Testament support and prophecy that Jesus was to be raised from the dead (cf. Acts 2:27–32; 13:35). Peter even claims David knew this being a prophet (Acts 2:27–32).

The question is whether their use of Psalm 16 coincides with David's original intent. Scholars argue the psalm deals with David's immediate

situation and has nothing to do with resurrection or Messiah. Is David speaking better than he knew? Did Peter and Paul use the psalm noncontextually?

We may initially observe David's words do not seem to pertain to his immediate situation. The language of being abandoned (עזב + לְ) indicates one is left behind.[93] Hence, not being "abandoned to Sheol" does not describe David avoiding death. Rather, it assumes he has entered death and that God will not leave him there but bring him out. This is language of resurrection, a concept which the next verse may reiterate since it talks about being in God's presence forever (נְעִמוֹת בִּימִינְךָ נֶצַח, Ps. 16:11). Furthermore, if Psalm 16 merely dealt with the immediate situation, David's confidence here would be strange. In other psalms, David is confident of the opposite: He can and will go down to Sheol (18:6; 30:4; 86:13; 116:3; 141:7). How can he say one thing in Psalm 16 but the opposite in other psalms? The simplest solution is that he speaks of two different matters. The other psalms deal with David's fear in his immediate situation but Psalm 16:10 deals with his confidence in his final destiny. Psalm 16:10 by its language and comparison with other psalms deals with resurrection.

In addition, Psalm 16 not only deals with resurrection but also Messiah. Psalm 16:10 speaks of God's holy one (חָסִיד). While "holy one" is relatively frequent, God's holy one (e.g., "Your holy one" or "His holy one") seems to be a more unique title. It *never refers* to David but does explicitly refer to the Messiah (1 ,מְשִׁיחוֹ Sam. 2:9–10).[94] Some may still object, arguing the parallelism of Psalm 16:10 seems to identify the "holy one" with David himself. However, the objection is not necessarily true. Psalm 4:3 [Heb., v. 4] mentions "holy one" (חָסִיד) and David in parallel but "holy one" does not refer to David. In that psalm, "holy one" refers to the saints in general. God's work for those individuals is the basis for his particular saving work for David.[95] In that case, the ideas of the lines are parallel and interchangeable but the referents are still different. That type of parallelism seems to be the exact case in Psalm 16:10. Hence, there is precedent that "holy one" refers to Messiah and that the parallelism facilitates such an interpretation.

David's knowledge and the parallel language he uses in other psalms solidifies this. For example, the very next psalm discusses resurrection (Psalm 17:15) with language other prophets will also use to describe

resurrection (cf. Isa. 26:19; Dan. 12:2).[96] David is well aware of resurrection and his words in fact are the basis for its further discussion in the Old Testament.

On top of this, parallel language between Psalm 16 and Psalms 22 and 86:13 also confirms that Psalm 16 deals with eschatological resurrection and Messiah. Psalm 16:10 shares the same language of Psalm 86:13 of God delivering the psalmist from Sheol.[97] In addition, both Psalms 16 and 22 share the same term "abandon" in dealing with God abandoning one to death (cf. Pss. 22:1 and 16:10). Both of these passages also discuss God's presence (פָּנֶה), satisfaction (שׂבע), and the fullness of life (חַי) in close proximity (Pss. 16:11; 22:24–26). These factors suggest that Psalm 16 overlaps with Psalms 22 and 86.[98]

Such overlap language is significant. Psalms 22 and 86:13 use this language in context to deal with eschatological resurrection and Messiah. Kraus acknowledges that both Psalms 86:13 and 22:24–26 [Heb., vv. 25–27] utilize similar language to discuss resurrection in an eschatological context where the nations bring homage to God.[99] In addition, the context of Psalm 22:24–26 [Heb., vv. 25–27] stresses one man's deliverance is responsible for this. David could not be that individual, for he never accomplished any of that. In fact, God never said David would fulfill those types of promises. Rather, he looks forward to his offspring who will fulfill the Davidic covenant (cf. 2 Sam. 7:12). Accordingly, Psalm 22 relates to Messiah if not speaks directly of him.[100] Thus, in Psalms 86:13 and 22, David uses particular language to discuss a theology of Messiah and eschatological resurrection. Since David uses the same language in Psalm 16, he arguably is discussing the same subject matter. Those clearer parallel passages help to elucidate and confirm the nature of Psalm 16. Accordingly, the intertextuality of Psalm 16 affirms it deals with Messiah and resurrection.

Thus, Psalm 16 points to a resurrection. Its language is clear enough to distinguish the psalm from other passages where David talks of his immediate circumstances. It is clear enough to linguistically talk of resurrection. It is clear enough to intertextually parallel other texts which discuss Messiah and resurrection. In context, David knew he was secure in this present life because his eschatological destiny was secure in Messiah. Paul and Peter were not only consistent in their use of the psalm but also accurate in doing so. They did not make up ideas and force them onto the

passage. Rather, they understood how David thought and wrote. In this way, the prophetic hermeneutic continues into the apostolic.

James' Use of Amos 9:11–12 in Acts 15:15–17

In the Jerusalem Council, James appeals to the Old Testament to substantiate Gentile inclusion into God's people.[101] However, his quotation from Amos 9:11–12 has dramatically different wording than what we read in the Old Testament. Instead of talking about how Israel will possess Edom (cf. Amos 9:11 in Hebrew), James quotes from the LXX, which discusses how the remnant of man will seek the Lord.[102] Is this a case where James' (perhaps faulty) translation causes him to misapply an Old Testament text?

Some may argue the Greek translation may evidence the correct reading of the original Hebrew text.[103] That is possible but in this case not as likely.[104] James does not even always abide by the LXX translation. He diverges from the LXX at certain points.[105] So merely appealing to the LXX as the original is not sufficient. Nevertheless, a better solution still remains. James does not claim he cites only one text but many. He claims the "words of the prophets" (note the plural) agree (Acts 15:15). This may account for why James does not always abide by the Greek translation. He may be reading the Old Testament intertextually, weaving multiple texts together. The prophetic hermeneutic may thereby be involved.

In putting all of this together, we can ask two questions. First, why does James talk about all nations instead of Edom? Going back to the Old Testament, Amos' mention of Edom may allude back to Obadiah. That book covered how God would eschatologically resolve the conflict between Israel and Edom.[106] Edom's judgment is accompanied by God's wrath against all the nations (Obad. 17) and ultimately, the victory of God's kingdom over all the earth (Obad. 21). Edom then is representative of how God will deal with all the nations.[107] Hence, when Amos discusses how Israel will possess Edom, the country is a metonymy (one entity that refers to the whole) for all the nations. This perception of Edom as representative of the nations is found throughout prophetic literature (Ezek. 36:5; Joel 3:19 [Heb., 4:19]).[108] Hence, James' (or even the LXX's) substitution of Edom for all nations is not off base. They follow the logic of the prophets.

Second, why does James describe these nations as seeking the Lord when Amos' original context seems to involve judgment? Amos' prophecy not only includes judgment but also blessing. Israel will possess not only

Edom but also all nations called by God's name (Amos 9:12). We find such language in Joel 2:32, which talks about salvation for all who call upon God's name. Accordingly, Amos' wording picks up on Joel's idea and implies nations will receive salvation with Israel. Zechariah reiterates that picture, stating all peoples will seek the Lord of hosts in Jerusalem (Zech. 8:22). The Greek translation of Zechariah matches the Greek translation of Amos 9:12. Based upon this, Marshall and Glenny suggest the LXX translator believed there was an association between these texts. James could have been following that connection as well.[109] This reflects how the Old Testament has a line of thought concerning how Gentiles will be blessed when God's kingdom comes to earth. This theme develops through Joel, Amos, and Zechariah; and James' quotation follows that theme.

Thus, James does not misquote or misinterpret Amos. Rather, his citation pulls together various texts that are interconnected with Amos. This shows how Amos participates in a biblical theology of how God deals with the nations not only in judgment but also salvation. James does not necessarily claim that this is fulfilled. He does not use the term "fulfillment" but rather language of agreement (συμφωνοῦσιν). In fact, he acknowledges that the prophecy Amos and the other prophets made will occur when Christ returns (notice the language "When I return," μετὰ ταῦτα ἀναστρέψω, Acts 15:16).[110] Nonetheless, his use of the text claims that the inclusion of Gentiles into salvific blessings was part of God's plan in the Old Testament. That upholds what Amos and other prophets teach.[111]

Paul's Use of Psalms and Isaiah in Romans 3:10–18

Paul appeals to the Old Testament to demonstrate both Jews and Gentiles are under sin. Depravity is universal amongst mankind.[112] At initial glance, the Old Testament seems to support this with "universal" statements of "no one does good" (Ps. 14:1–3; cf. Rom. 3:12) and "all have turned aside" (Ps. 14:3; Rom. 3:12). Nevertheless, some object since the psalmist maintains these descriptions against the enemies of Israel and not the Israelites.[113] Hence, these verses do not support the universal depravity of mankind as Paul maintains. He extends the meaning (or application) of these texts beyond their original boundaries.

In responding to this, we can initially observe the psalmist speaks out against God's enemies by applying a universal statement about the nature of mankind. In Psalm 14:1–3, the phrase "no one does good" (אֵין עֹשֵׂה־טוֹב)

parallels the statement "there is no God" (אֵין אֱלֹהִים). If the latter is a universal statement (and it would be hard to imagine otherwise), then the former is as well. There are other indications from the text that this describes the folly of the entire world, of all mankind.[114] For example, the use of the terms "sons of men" (בְּנֵי־אָדָם, v. 2), "all" (הַכֹּל, v. 3), and "no not one" (אֵין גַּם־אֶחָד, v. 3). Even though the psalmist has categories of the wicked and righteous, they do not preclude a statement about the undergirding nature of all.[115]

For that very reason, later prophets pick up the same language to describe the Israelites (cf. Isa. 59:4–12; Jer. 5:1–6; 8:6; Mic. 7:2).[116] In those texts, God does not merely condemn those who are overtly wicked. He also condemns Israelites who believed themselves to be righteous.[117] This is completely reasonable since the statements in Psalm 14 were universal to begin with.[118] Thus, Psalm 14 does discuss universal depravity. Later prophets understand this and apply it consistently not only to God's enemies but also to those within Israel. As Kraus notes, "Without doubt, Psalm 14 proves to be a prophetic psalm, whose assertions are to be seen and understood in the context of OT prophecy (Mic. 7:2; Jer. 5:1ff.; 8:6; Isa. 59:4)."[119]

This sets up perfectly for Paul. The Old Testament texts support Paul's general claim that mankind is wicked. However, what is fascinating is the apostle does not merely cite Psalms 14 and 53 but also Isaiah 59:4–9 (cf. Rom. 3:15–16).[120] As discussed, Isaiah 59 is one of the texts that employs Psalm 14 to condemn those in Israel who thought they were righteous. In Romans, Paul follows Isaiah's logic. Certain Jews believed they were righteous unlike the Gentiles (cf. Rom. 2:17). Paul's point is while they were privileged in receiving God's oracles, they still stood condemned because there is no one righteous (Rom. 3:1–2). Based upon this, Schreiner concludes Paul uses Psalm 14 the same way Isaiah did.[121]

Thus, Paul read Psalm 14 very closely. He knew what the passage meant. By quoting Psalm 14 with Isaiah 59, he indicates he also knew how the prophets, like Isaiah, applied that text. He maintains that precise application in his own writings. Once again, as opposed to misunderstanding the Old Testament, Paul knows not only the content of the Old Testament but how it interconnects. His awareness and continuation of this "chain of texts" demonstrates how the prophetic hermeneutic becomes the apostolic hermeneutic.

Paul's Use of Isaiah and Genesis in Galatians 4:21–31

Certain scholars also appeal to Galatians 4:21–31 as an example of Paul's hermeneutical creativity.[122] After all, the apostle claims he is allegorizing the text (ἀλληγορούμενα, Gal. 4:24). It is difficult to see how Sarah and Hagar represent two covenants. So perhaps Paul was assigning a "new meaning" or a "deeper meaning" to the text.

Scholars have come up with a variety of ways to address these concerns. Some have argued the apostle used the method of his contemporaries *for the sake of argument*.[123] According to this view, the apostle would appeal to the text and approach of his adversaries to disprove them. Hence, he was not endorsing this method but rather showing why his opponents are wrong per their own terms.

That may be possible and perhaps a factor in the solution. However, we can make some other observations as well. Initially, the term "allegory" may not contain all the baggage we assign it. As Bruce points out, allegory, as we commonly portray it, did not emerge into Christian interpretation until Origen.[124] Furthermore, Paul's "allegory" does not correspond with what we think of as allegory. Allegory generally deemphasizes the historical data in the text and argues it is a depiction of more spiritual realities. However, as Silva notes, Paul's argument seems to be rooted in historical facts about Sarah and Hagar.[125] Paul's allegory is not the same as modern-day allegory.

Instead, Witherington observes that Paul's allegory is a specific type of analogy or layered reading. Unlike "typology" which compares items of similar nature (e.g., Israel's temptation and the believer's temptation), allegory compares items of different categories, in this case, history and theology.[126] Along that line, scholars have pointed out that Paul technically did not say he read the text allegorically but rather he claims that Genesis was *written* in such a manner.[127] In other words, Paul observes that Moses wrote Genesis as history that expresses theology. With that, the apostle's assertion of allegory should not immediately lead us to the conclusion he used the Old Testament noncontextually. Paul's notion of allegory is not what we think of as allegory. Even more, Paul does not claim to assign a deeper meaning to Genesis but glean one that is already there.

The question is whether the assertion the apostle makes is valid. Does Paul's theological application stem from a legitimate implication of the Genesis account? In response, the stories in Genesis do not merely recount

historical events. Instead, they record the way God founded and grounded the entire nation. As such, the narratives flesh out the nature of God's covenant with Abraham.[128] In that context, Abram's method of obtaining the promise via Hagar (Gen. 16:1–5) contrasts his faith in God's promises mentioned earlier (Gen. 15:6; cf. vv. 1–5). Ultimately, God will show his provision in Sarah is the only way to obtain the promise of an offspring; Isaac is the chosen child (Gen. 21:12; cf. Gen. 15:4).[129] Hence, this whole episode relates to trusting God's provision alone (Sarah) versus relying upon one's own schemes (Hagar).[130] Based upon this, Paul's contrast of faith and law/flesh fits quite well with Moses's theology in Genesis.

Even more, this is how the prophet Isaiah read Genesis. In the only other Old Testament text that references Sarah, Isaiah notes how God intervened in the life of Sarah as the foundation for how he will intervene for Israel (Isa. 51:1–2).[131] Israel is sinful (Isa. 1:13–18; 50:1) and thereby Jerusalem is barren, like Sarah (Isa. 54:1). Nevertheless, because of God's saving work in the Servant, barren Jerusalem would give birth to many children. This would finally fulfill the promise to Abraham of having a great nation and many offspring (Isa. 54:1; cf. Gen. 12:2).[132] The ultimate fulfillment of the promise comes by the same means of immediate fulfillment: God's work alone. Isaiah read Genesis the way Moses intended and shows the ramifications of his theology. God's work through faith in Genesis will climax in his work in the Servant and the new covenant.

This sets up for Paul's discussion in Galatians. Paul is dealing with some who rely upon the law to obtain the promise as opposed to relying upon the new covenant in Christ (Gal. 3:1–4). To the apostle, those who rely on the law to gain the promise correspond with Hagar. As Paul has already discussed, those who use the law in such a manner are not of faith. The law came after the promise, outside of the promised land (see Paul's allusion to Arabia in Galatians 4:25), and does not serve to achieve the fulfillment of God's promises (cf. Gal. 3:10–14, 17). Thus, to use the law to obtain God's promises parallels Abraham's unsanctioned efforts through Hagar. Both depend upon human effort to achieve what only God could fulfill. However, God only works through faith just as he has shown in the life of Sarah. Even more, Isaiah specifies such faith must ultimately be in God's work in the Messiah and new covenant. Hence, Paul declares those who have that kind of faith correspond with Sarah in Genesis and the heavenly Jerusalem found in Isaiah.[133] Paul's analogy is completely

reasonable because it not only matches what Genesis 16 teaches but also continues the precise line of thought found in Genesis 16 and Isaiah. That should come as no surprise, since he quotes from both passages (cf. Gal. 4:27).

Thus, Paul does not abuse the Old Testament text. He does not attribute a strange meaning to Genesis 16–21. His use of "allegory" is one where he compares the story of Genesis with a theological truth about God's operations in his covenant. However, that comparison is completely sound because it is based upon fundamentally how Moses wrote the story as well as upon how Isaiah uses the story. With that, Paul continues line of thought from the Old Testament to show one ultimately denies the law itself in trying to use it for God's favor (cf. Gal. 4:21). As the Pentateuch shows, God does not allow anyone to be part of his people who are outside of the promise (Gal. 4:30–31; cf. Gen. 21:10–12).[134] Such reasoning demonstrates how Paul appeals to the Old Testament as the foundation for his own argument and logic.

CONCLUSION

Does the prophetic hermeneutic continue into the apostolic hermeneutic? I contend the evidence suggests so. The apostles in a variety of ways claim they depend upon and continue the work of their counterparts. Their introductory formulas present the Old Testament as the basis for their reasoning. Their self-understanding posits they thought they were the continuation of the prophets. Their collation of texts suggests that they read the Old Testament in a very similar way to their prophetic predecessors. The apostles do not undermine these claims by their practice. Upon closer examination of objectionable passages, we see that prophetic hermeneutic becomes the apostolic hermeneutic. The apostles take up the logic of their predecessors as their own. What was supposed to be opposing evidence actually becomes supporting. All of this evidences the apostles cared about interpreting and applying Scripture rightly as much as the prophets.

At this point, we can make two concluding remarks about the New Testament's use of the Old and the quest for authorial logic. First, we should return to the issue of new revelation. Some may still object to this notion of hermeneutical continuity based upon the mention of mystery or other declarations of new revelation (cf. Rom. 11:25; 1 Cor. 2:7; 15:51; 1:9;

3:3; Col. 1:26; 1 Thess. 4:15).[135] To them, this automatically means the apostles had a special hermeneutic, one far different than our own. As we discussed in chapter 3, new revelation definitely occurs and is crucial to develop the theological implications of certain texts. The apostles could not make the applications and conclusions they do without that additional information. That is part of their process as biblical authors. Nevertheless, we noted giving new revelation can be distinguished from hermeneutics. Adding new revelation is not exactly the same as how one interprets what has already been revealed. Again, the key question is how new revelation hermeneutically interacts with the old.

At times, the apostles talk of things not revealed in the Old Testament (Eph. 3:5). No hermeneutical activity takes place in that case. However, when the prophets and apostles gave new revelation that interfaced with the Old, we observe it did not reinterpret past revelation but rather fleshed out the implications of that text, implications often defined and refined by previous scriptural writers. New revelation fits within the significance or implications of previous revelation. These hermeneutical interactions do not reflect a special hermeneutic but rather a sound one, one that dealt carefully and contextually with meaning and significance. Again, new revelation does not dictate a different hermeneutic. Rather, the apostles' sound hermeneutic is the foundation for new revelation to work with the old. It is what causes progressive revelation to be so coherent.[136]

Second, because the apostles continue the prophets' rationale, the intertextuality of the Old Testament becomes the textual expression of the apostles' logic.[137] The apostles often follow the pattern of application found in Old Testament intertextuality. The first Exodus leads to a new Exodus and a new David (Hosea), which is picked up by Matthew. The faith (or lack thereof) in the Sarah and Hagar story becomes linked with the Servant and new covenant in Isaiah, which sets up for Paul. Consequently, the apostles were not applying a text in ways that broke out of the willed pattern of meaning of their predecessors. To the contrary, they applied it in ways that further specified one area *within* those parameters. That not only shows how they abided in the original author's intended significance but also how the series of Old Testament texts becomes the very logic of the New Testament.

In the quest for authorial logic, people like Moyise have wondered how the apostles came up with the presuppositions they had or applied them the

way they did. Was this arbitrary or so subjective that we cannot define it?[138] Our discussion illustrates their rationale, from presuppositions to conclusion, is bound up in the way the Old Testament uses itself. We do not need to make up our own biblical theological framework, but rather follow what they have textually provided for us in antecedent revelation. This is part of Beale's "redemptive historical rationale" that we discussed at the beginning of the book. The quest for authorial logic is not only possible but textually quantifiable.

What impact does all of this have on how we study our Bible? We began our study by wondering if the apostles did odd things with the Old Testament and if so, how they affected our own hermeneutic. That launched us into the quest for authorial logic. Through that process, we see that if we grasp how the prophets used the Old Testament, the New Testament use of the Old is not as problematic as it first seemed. A hermeneutical shift did not occur when we get to the New Testament. The hermeneutical continuity of the prophets and apostles speaks to a hermeneutical unity within the entire Bible. The prophets and apostles demonstrate a fundamental concern to honor the author's original intent and abide in the willed pattern of meaning he established. Consequently, we do not have grounds to employ a new or novel hermeneutical methodology because of a change in testaments. Much rather, the apostles show us how thoroughly they understood the Old Testament. They were immersed in the content and interconnectedness of prior revelation. They indeed were men of the book. That should convict us about how familiar we should be with that part of our Bible.

Along that line, having that understanding of the Old Testament and the Old in the New allows us to see an additional dimension to the New Testament. Just like Old Testament intertextuality brought out its own theological development, so the New Testament's use of the Old brings out its own theology.[139] The continuity between testaments means so many of the profound concepts of the Old Testament make their way into the New Testament. Understanding how the prophetic hermeneutic continues into the apostolic hermeneutic gives us a strategy to better see the theological depths of the New Testament.

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1. Kaiser, "Single Meaning, Unified Referents," 88–89; Beale, "Jesus and His Followers," 387–90; Hamilton, "The Skull Crushing Seed of the Woman," 30–32; Bock, "Single Meaning, Multiple

Contexts," 106–7. Within this, Bock would lean toward revelation filling in more gaps the prophets had whereas Kaiser would be less. Within this spectrum, I would lean toward Kaiser over Bock especially relative to certain messianic prophecies. I think the prophetic hermeneutic and antecedent revelation helps to support how the prophets (at times) spoke of the Messiah. Nevertheless, there are cases exegetically when there are more "gaps." In those instances, Bock's general approach is correct and not in total opposition with Kaiser. All are in the spectrum of acknowledge the dominance of the context of the Old Testament in the apostles' logic. All affirm that new revelation works within the significance of prior revelation.

2. Enns, *Inspiration and Incarnation*, 142–43; Longenecker, *Biblical Exegesis in the Apostolic Period*.
3. Moo, "The Problem of Sensus Plenior"; Brown, "The History and Development of the Theory of Sensus Plenior."
4. Enns, *Inspiration and Incarnation*, 152.
5. Special thanks goes to Chris Williams, who helped me compile and collate these introductory formulas.
6. Notice how one text states that God spoke through Isaiah the prophet (Matt. 4:14) but in Matthew 3:3, Isaiah speaks the prophecy.
7. See Witherington, *Grace in Galatia*, 227–28; George, *Galatians*, 225; Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, 142.
8. I recognize there are still issues with introductory formulas, particularly, the "fulfillment" language. This will be covered shortly.
9. Carson, *The Gospel according to John*, 143.
10. Kruger, *Canon Revisited*, 175.
11. Schreiner, *1, 2 Peter, Jude*, 370.
12. Lincoln, *Ephesians*, 153. The single article (τῶν ἀποστόλων καὶ προφητῶν) probably groups these two entities together.
13. Bruce, *Ephesians*, 214.
14. Martin, *James,* 7.
15. Ibid.
16. Kruger, *Canon Revisited*, 189. Cf. Wright, *The Last Word*, 51.
17. Ibid., 184.
18. See Ibid., 185. See also, Körtner, "Markus Der Mitarbeiter Des Petrus," 160–73; Hengel, *The Four Gospels and the One Gospel of Jesus Christ*.
19. Hengel, *The Four Gospels and the One Gospel of Jesus Christ*, 82.
20. Kruger, *Canon Revisited*, 185–86.
21. Ibid., 186–87. In 1 Corinthians 7:12, the apostle outlines what the Lord has spoken about marriage. He then gives his own instructions with the introduction "I, not the Lord." The idea is that what he now writes has equal authority with what Christ has said. This is because he has been sent by Christ to proclaim his Word. See Thiselton, *1 Corinthians*, 526.
22. Beale, *Revelation*, 184; Thiselton, *1 Corinthians*, 965. See Wanamaker, *Epistles to the Thessalonians*, 202. The same logic undergirds Paul's statement for the Thessalonians to not despise prophecy (1 Thess. 5:20) since they carry the same weight of Old Testament Scripture and Christ himself.
23. Kruger, *Canon Revisited*, 187–88.
24. Beale, *Revelation*, 184.
25. Osborne, *Revelation*, 58.
26. See Kim, *The Origin of Paul's Gospel*, 165, 260–68.
27. Bauckham, *Theology of Revelation*, 82–84. This refers to John's commissioning to write the book of Revelation.
28. See chapter 2 for further discussion on the examples in this paragraph.

29. France, *Gospel of Mark*, 63.
30. Glenny, *Finding Meaning in the Text*.
31. Moo, *The Letter of James*, 67.
32. Schreiner, *1, 2 Peter, Jude*, 109; Dodd, *According to the Scriptures*, 41–43. For this reason, some mistakenly suggest the presence of a "testimony book." The uniformity might be because people understood what the Old Testament already established. The fact that people as early as Qumran and in the Targums support that the connection and application to Messiah was well recognized.
33. Beale, *Revelation*, 316.
34. Chou, *I Saw the Lord*, 21–47.
35. See discussion in chapter 3.
36. Bock, *Luke 1:1–9:50*, 348.
37. Mark's gospel quotes Isaiah 40:1–3, which deals with the exile and restoration. It appears his own gospel heralds the good news that Christ has come to deal with these matters by his sacrificial and atoning death. He will seek and save the lost (Mark 10:45). By this, Mark situates his gospel in the redemptive historical paradigm of Isaiah. John's own gospel, as well, links back to Genesis and creation (cf. John 1:1).
38. Beale and Carson, *Commentary on the New Testament Use of the Old Testament*; Archer and Chirichigno, *Old Testament Quotations in the New Testament*; Kaiser, *The Use of the Old Testament in the New*.
39. Thomas, "The New Testament Use of the Old Testament," 262–64; Moo, "The Problem of Sensus Plenior," 191.
40. Thomas, "The New Testament Use of the Old Testament," 262–64; Moo, "The Problem of Sensus Plenior," 191; Carson, "Matthew," 118.
41. Moo, *The Letter of James*, 138.
42. Morris, *The Gospel according to Matthew*, 108; France, *Gospel of Matthew*, 183.
43. Bruce, *Galatians*, 261.
44. Moo, *The Letter of James*, 138.
45. Enns, *Inspiration and Incarnation*, 152–54; Johnson, *Him We Proclaim*, 138–39; Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 54, 84; Greidanus, *Preaching Christ*, 51.
46. Marshall, *Luke*, 897.
47. Carson, *Collected Writings on Scripture*, 282–83. Carson notes how people can be spiritually blind and thereby cannot see what the Scripture says. The reader's spiritual blindness does not mean the authors were blind to what they were intending. Jesus acknowledges that the prophets had an intent and that it spoke of him.
48. See discussion in chapter 4 concerning 1 Peter 1:11–12. Peter's statement concerns the times and the circumstances of prophecy, rather than a complete cluelessness of what they said. They may not have known all the ramifications in details (that, as I have said is developed by later revelation) but they knew what they said and how that provides a framework for ramifications later on. See Jobes, *1 Peter*, 102. Jobes affirms that 1 Peter 1:11–12 deals with not a completely ignorance of what was written but with the timing and circumstances that would accompany Christ's suffering.
49. Kaiser, "Single Meaning, Unified Referents," 58–59. See also, Carson, *The Gospel according to John*, 422.
50. Blomberg, "Matthew," 10; Beale, "Hosea 11:1 in Matthew," 713–15; Carson, "Matthew," 117–18.
51. See Beale, "Hosea 11:1 in Matthew," 713–15. Beale observes how Matthew uses sonship throughout the book. He even uses the phrase "Messiah, the Son of the living God" in Matthew 16:16. Hosea 1:10 states that Israel will be called "sons of the living God." This not only

evidences Matthew's incorporation of Hosea's idea of sonship but also corporate solidarity between Jesus and Israel.

52. Allison, *The New Moses*, 166–69.
53. Note how Passover is linked with Jesus's death in all the Gospels. Matthew is no exception. Jesus is the leader of the Exodus. Our Lord's Passover death looks forward to the future kingdom, which incorporates Hosea's own paradigm of a new Exodus leading to the kingdom (Matt. 26:29; cf. Hos. 1:10–11).
54. Pennington, *Reading the Gospels Wisely*, 201.
55. Turner, *Matthew*, 515–16; Nolland, *The Gospel of Matthew*, 875.
56. Enns, *Inspiration and Incarnation*, 150.
57. In fact, the apostle's precise wording implies he was thinking along these very lines. He does not merely describe how God led them in their travel but how the Rock followed them (1 Cor. 10:4). Such language echoes what the Angel of YHWH did in Exodus 14:19.
58. Bruce, *Galatians*, 172.
59. Alexander, "Royal Expectations," 210–12.
60. Longenecker, *Biblical Exegesis in the Apostolic Period*, 140–47.
61. Huey, *Jeremiah, Lamentations*, 273–74.
62. Thompson, *The Book of Jeremiah*, 573; *IBHS*, §37.6e (626).
63. Huey, *Jeremiah, Lamentations*, 273–74. Some object against Ramah as a place name. However, it does occur without an article as a place name (Neh. 11:33). Moreover, certain appellatives can have the article removed. See GKC §125, 402. The presence of an article may mark a singular and specific location. Some may argue the use of Ramah is incidental because of its geographic location. Again, it most likely is both. Jeremiah talks about the location of Ramah because of its geographical location of being the point of exile.
64. Carson, "Matthew," 95.
65. See Blomberg, *Matthew*, 70–71. It is interesting to see the overlapping and confirming contexts brought about by Matthew's use of various Old Testament texts. Jeremiah's context of Exodus to new Exodus confirms what we observed about Hosea. Matthew's appeal to the Scriptures discussing the "Nazarene" may have some bearing upon Jesus as the Branch in Jeremiah's prophecy (since Nazarene can mean "branch"). One note about this here. Jeremiah 23:5 uses the term צֶמַח for "branch" while Nazarene would relate to the Hebrew נֵצֶר. However, even in Hebrew, these two terms are related. In Isaiah they seem to be parallel (cf. Isa. 4:2). This may be the background for Jeremiah 23:5 as well.
66. Carson, "Matthew," 95.
67. McComiskey, "Zechariah," 1191, 1194–95; Smith, *Micah–Malachi*, 272; Klein, *Zechariah*, 312–13.
68. McComiskey, "Zechariah," 1191, 1194–95.
69. Smith, *Micah–Malachi*, 206; Klein, *Zechariah*, 161.
70. Klein, *Zechariah*, 277–78.
71. Feinberg, *The Minor Prophets*, 325.
72. Smith, *Micah–Malachi*, 271; Klein, *Zechariah*, 324. Smith notices certain contrasts in the wording; however, that may be Zechariah's point. He shows Israel will still be in exile having not accepted the shepherd as Ezekiel prophesied. The contrastive language denotes Zechariah's intentionality to describe another side of the same individual.
73. Klein, *Zechariah*, 318.
74. Morris, *The Gospel according to Matthew*, 696.
75. Blomberg, *Matthew*, 408.
76. Ibid.
77. Ibid.

78. Some may point out Isaiah 29:16 mentions the potter; however, it is spelt differently (defectively). The unique spelling links Jeremiah and Zechariah together.
79. Blomberg, *Matthew*, 408. In Matthew's citation of Zechariah 11:13, the word "field" is not found in the original. Fundamentally, this is not in contradiction with what Zechariah stated. Zechariah prophesied they would throw the money to the potter. He did not specify what for. Matthew, through new revelation, merely specifies that this is for a field. This is another example of how later revelation hones in on particular details of the framework established by previous revelation. Furthermore, the mention of the field may equally be an ironic allusion to Jeremiah 32, which talks of Jeremiah buying a field to signify the hope of exile's end. This affirms Matthew read Zechariah and Jeremiah together. This also affirms the logic concerning exile is present. Sadly, this purchase of "land" would not be for the same hopeful purpose Jeremiah had. Israel was not going to see the end of exile but go further into it. See Davies and Allison, *Matthew*, 3:570; Morris, *The Gospel according to Matthew*, 697.
80. See Rydelnik, *Messianic Hope*, 110–12. See later discussion on Psalms 16 and 22. David did not fulfill all that he states in Psalm 22.
81. Moo, "The Problem of Sensus Plenior," 191; Thomas, "The New Testament Use of the Old Testament," 262–63; Moo, *The Letter of James*, 138.
82. Rydelnik, *Messianic Hope*, 110–12.
83. See Johnston, "Messianic Trajectories in the Royal Psalms," 74–75. Johnston affirms the entire notion of how David's theology in the psalms is applicable to Messiah. His own analysis on the royal psalms bears this out and he provides a useful synthesis: "The royal psalms provide crucial insights into the royal Davidic ideology of ancient Israel. While originally describing various features of the historical Davidic dynasty or celebrating the royal enthronement of the current Davidic king, they made a significant contribution to the foundation for eschatological messianism. Although not direct prophecy about Jesus, they are explicitly applicable to subsequent Davidic kings" (105). Although I may disagree with Johnston whether this is in operation in David's intent in certain texts (e.g., Pss. 2; 110; I would view this as directly about Messiah), nevertheless, his observations are an excellent analysis of what takes place in the cases above.
84. Cf. Carson, *The Gospel according to John*, 627.
85. House, *Old Testament Theology*, 406; Waltke, *Old Testament Theology*, 888–89.
86. Kaiser, "Psalm 72," 72.
87. In Psalms 69:25 and 109:8, David condemns one who betrayed him based upon God's promises to him in the Davidic covenant. This sets a precedent for how anyone who betrays a Davidic king should be treated. This rightly then applies to Judas, who betrayed the ultimate Davidic king.
88. Carson, *The Gospel according to John*, 627.
89. Ibid.
90. Köstenberger, *John*, 553.
91. Ibid.
92. Young, *The Book of Isaiah*, 346.
93. In parallel constructions, birds abandon their young to the earth when they leave their eggs on the ground (Job 39:14). Similarly, God abandons Cush to the birds when he leaves Cush behind for the birds (Isa. 18:6). See Trull, "An Exegesis of Psalm 16:10," 310–11; Bierberg, *Conserva Me Domine*, 70–71.
94. Note here that there seems to be a chiasm in 1 Samuel 2:9–10. The first phrase deals with the holy one and the last phrase also deals with the Messiah. Between this, the verse concentrates on those who are not godly. This supports that Messiah and Holy One are parallel. A textual variant suggests that "holy one" is actually in the plural. Not only does the *kethiv* support the singular reading but also the LXX is singular. Arguably, the singular is original.

95. Craigie, *Psalms 1–50*, 80.
96. Kidner, *Psalms 1–72*, 90.
97. Psalms 16 and 86 even share the term "holy one" (16:10; 86:2).
98. The overlap between these two texts is substantial. For example, the two psalms share the words holiness (16:3; 22:3), delight (16:3; 22:9), name (16:4; 22:23), lips (16:4; 22:7), portioning (16:5; 22:18), lot (16:5; 22:18), falling (16:5, 22:18), night (16:6; 22:2), heart (16:8; 22:14), security (16:8; 22:5, 6, 10), and soul (16:10; 22:20, 29). The parallels of lot and portion are particularly significant since nowhere else in the Psalter do they occur in parallel outside of Psalms 16 and 22. It actually appears to be a reversal. Psalm 22 laments that the enemies have portioned off the Messiah's clothes and cast lots for his clothing. Psalm 16 records how God is the poet's portion and how the lots have fallen well for him. This may mean that Psalms 16 and 22 are mirror images of each other.
99. Kraus, *Psalms 60–150*, 183; Kraus, *Psalms 1–59*, 300. Kraus says of Psalm 86:12–13, "The statements of vv. 12* and 13* will have to be understood as a vow of thanksgiving. The petitioner vows that he will sing a תודה, a song of thanksgiving, to Yahweh. He sees *all his distress already overcome*. Worth noting is the understanding of the thanksgiving in v. 12b*. *Since Yahweh has intervened, since he has proved to be a God who helps, the recipient of his mercy will "honor" (*כבד*) him, he will take part in the universal eschatological homage which one day all nations will tender the God of Israel by "honoring" him* (כבד, v. 12*)" (183, emphasis mine).

    Kraus' discussion of Psalm 22:27–28 is also particularly insightful: "Especially in verse 28* the relation to the cultic tradition of Jerusalem becomes evident. Yahweh is honored on Zion as מלך and as משׁל (see above, Intro. §10, 1). He is the ruler of the world. Therefore the praise of the nations is due him. *Even the dead are included in the great homage. This is the more curious as there is otherwise an insurmountable barrier in the OT: the dead have no connection to Yahweh, and they do not praise him (cf. Pss. 6:5*; 88:10–12*).* שׁאול *is a place far removed from the cultus. But now the barrier is broken down. Also those who sleep in the earth (Dan. 12:2*) are drawn into the homage to Yahweh*" (300, emphasis mine). Kraus recognizes eschatological resurrection as part of these psalms.
100. Patterson, "Psalm 22," 225. Patterson rightly notes the psalm has a prophetic quality clearly seen at the end. This cannot be restricted to David alone. See also Gren, "Piercing the Ambiguities," 286. Gren makes an intertextual case for Psalm 22 to at least apply legitimately to the Messiah, if not be directly about him.
101. Bock, *Acts*, 502–3.
102. Ibid., 503.
103. Archer and Chirichigno, *Old Testament Quotations in the New Testament*, 155.
104. Marshall, "Acts," 591.
105. Ibid., 589. See later discussion where James adds the words "after these things I return" (μετὰ ταῦτα ἀναστρέψω).
106. Busenitz, *Commentary on Joel and Obadiah*, 269–71.
107. Marshall, "Acts," 591.
108. Cooper, *Ezekiel*, 312. "Clearly Edom is especially significant in 35:1–36:15 as 'the epitome of nations that sought to overrun and acquire Israel's land for themselves.'" See also Alexander, "Ezekiel," 6:916.
109. Marshall, "Acts," 592. See also Glenny, *Finding Meaning in the Text*.
110. Bauckham, "James and the Gentiles (Acts 15:13–21)," 178.
111. Ibid.; Marshall, "Acts," 592.
112. Mounce, *Romans*, 107.
113. Thomas, "The New Testament Use of the Old Testament," 251.
114. Kraus, *Psalms 1–59*, 221.

115. Ibid., 223. What further bolsters this idea is a structural analysis of the psalm. Psalm 14:1–3 seems to be a literary unit having an inclusio of the phrase אֵין עֹשֵׂה־טוֹב. Furthermore, 14:4 begins with a rhetorical question, which seems to designate it as the beginning of a new unit. As such, 14:1–3 deals more with universal terms, whereas 14:4ff deals with the specific target group of God's enemies. The latter section of the psalm does not change the universal proclamation of the earlier. Rather, it illustrates or shows the working out of that universal idea.
116. Ibid., 224.
117. Smith, *Isaiah 40–66*, 590.
118. Kraus, *Psalms 1–59*, 224.
119. Ibid.
120. Schreiner, *Romans*, 165.
121. Ibid.
122. See discussion in Longenecker, *Galatians*, 209.
123. Longenecker, *Galatians*, 206.
124. Ibid., 205–6; Bruce, *Galatians*, 217; Witherington, *Grace in Galatia*, 321–26.
125. Silva, "Galatians," 807–8.
126. Witherington, *Grace in Galatia*, 326. For this reason, some have labeled this "typology." However, as Witherington points out, Paul knows the term "type" and does not use it here. Probably "type" in Paul's use is an analogy within the same category. It is an application of a past situation to a present situation of the same circumstance. Hence, believers can learn from the moral failures of Israel because we both have received spiritual privilege (1 Cor. 10:1–4) and are accountable to the same God (1 Cor. 10:5). However, the text in Galatians is allegory because it applies the truth of one category to a reality in a different category. What happened historically is applied to the theological plane of what happens relative to the covenants. Nonetheless, both are analogies which is why scholars desire to use the term "typology" for this case, and it is helpful to understand either term in this fundamental sense.
127. For more details on this argument see Caneday, "Covenant Lineage," 53.
128. House, *Old Testament Theology*, 71–76.
129. See Matthews, *Genesis 11:27–50:26*, 269. Matthews observes how Sarah drives home the connection of the Hagar-Sarah narrative and God's promise. "In a demeaning way, she refers to Hagar as simply 'that slave woman' and denies her son ('never') any possible claim on Abraham's inheritance. 'With my son Isaac' is the mother's manner of asserting that Isaac alone is the genuine heir. By 'inheritance' (*yrš*), alluding to 15:4, Sarah appeals to the divine word itself."
130. Ibid., 178.
131. Silva, "Galatians," 808–9.
132. Smith, *Isaiah 40–66*, 477; Brevard S. Childs, *Isaiah*, 427. While Childs makes Isaiah 54:1 about Sarah and then Zion appears later, the connection is probably more sophisticated. Instead of separating the two, it might be better to layer the two. Zion adopts the role and motif of barren Sarah. Zion's fruitfulness then fulfills the promise for Israel to be a great nation through Sarah.
133. Witherington, *Grace in Galatia*, 326.
134. Fung, *The Epistle to the Galatians*, 214; Bruce, *Galatians*, 225.
135. See Bruce, *1 and 2 Thessalonians*, 99; Moo, *The Epistle to the Romans*, 714; Fee, *The First Epistle to the Corinthians*, 800; Garland, *1 Corinthians*, 742.
136. Beale, *New Testament Biblical Theology*, 5–7.
137. This is as opposed to second temple methodology being the controlling factor, or even the notion of *sensus plenior* which makes a deeper meaning the controlling factor. The continuation of the prophetic hermeneutic into the apostolic forms the foundation by which new revelation comes and develops in specific ways. Furthermore, if second temple practices parallel the NT's use of the OT it could be very well because that is a reasonable use of the text. As will be seen

in the next chapter, there are some major distinctions between second temple use of texts and the apostles.

138. Moyise, “Reply to Greg Beale,” 55–58; Barclay, “The Paradox of the Cross in the Thought of St. Paul,” 428.
139. Ibid., 5–14.

6

THE APOSTOLIC HERMENEUTIC

THE THEOLOGICAL FABRIC OF THE NEW TESTAMENT

The previous chapter defended that the apostolic hermeneutic continued the prophetic hermeneutic. At this point, we can deal with the extent of such continuity and its impact on the New Testament.

In some ways, these issues parallel what we discussed about the prophets earlier. Previously, we discussed the *modus operandi* of the prophets and observed how they were exegetes and theologians. Now we need to cover the *modus operandi* of the apostles and see how they did theology. In dealing with this, I suspect that since we are more familiar with the New Testament, we are tempted to look at it by itself. We may be tempted to divorce the New Testament from the Old.[1] However, just as Old Testament intertextuality showed how the prophets developed theology, so New Testament intertextuality with the Old demonstrates one major way New Testament theology unfolds. Part of my goal in this chapter is to show how the continuity of prophetic and apostolic hermeneutics helps to produce the theological fabric of the New Testament. The apostles not only continue the logic of their predecessors but use that to generate the theological depths of their writings.

Within this, what makes the apostles' theology so cohesive is the fact they used the same scriptural passage the same way. That is another observation we will make in this chapter and it is important. It initially provides evidence the apostles had a unified hermeneutic. I would contend such unity also is indicative of how thoroughly the apostles continued the prophetic hermeneutic. Arguably, the New Testament writers were consistent with each other because they were so in tune with the logic of the prophets that it drove them to think about and use the text the exact same

way.[2] If that is the case, it provides substantial evidence to show that the prophetic hermeneutic continues into the apostolic hermeneutic in breadth and depth. The apostles maintained the rationale of the prophets to an amazing degree. Such a reality brings the quest for authorial logic to a powerful close.

A NOTE ON THIS CHAPTER'S APPROACH

The dilemma of this chapter is balancing too much and too little. The scope and complexity of material (and related issues) are vast. What can one legitimately omit and not undermine the main point? How does one adequately organize all of this? Admittedly, the task of tracing the apostles' hermeneutical rationale is a matter for volumes and not a chapter. Just so that one does not get lost in the details that are about to come, let me state my specific approach and particular goals up front.

I intend to survey the rationale of each New Testament writer (i.e., gospel writers, Paul, author of Hebrews, James, Peter, John, Jude).[3] Within this, I will discuss two major ideas. First, I want to trace how each author used the Old Testament to exhibit his understanding of redemptive history. Does the specific apostle view revelation with a view to the big picture as the prophets of old? Does he share the same view of redemptive history or a different viewpoint altogether?

Second, I also want to show the apostles were not merely thinking through the big picture of the Old Testament but also through its details. It is impossible for me to go through every passage. Instead, the Old Testament texts I selected have a dual purpose. They not only pertain to certain theological topics but also are used by multiple New Testament writers. The topics and texts for examination are Christology (Pss. 2, 110; Isa. 53), ecclesiology (Ps. 118; Isa. 28:16; new Adam/humanity motif), soteriology (Gen. 15:6; Lev. 18:5; Isa. 53; Hab. 2:4), and morality (law and Lev. 19:18). As we approach these passages, we can ask how a particular apostle uses these texts and compare that with other New Testament authors. If they view the texts similarly, this testifies to a highly unified methodology.

Overall, if we can keep these two main issues in mind, we can make sense of the discussion and see the unity of the apostles' hermeneutical

rationale. From that, we can observe that hermeneutical continuity leads to great theology.

CHRIST, THE GOSPELS, AND ACTS

Beginning with Christ, the Gospels, and Acts is entirely fitting for two reasons. First, as we will see, the Gospels resume the Old Testament story line and Acts discusses the transition into the church age. Hence, it is logical to start with those books since they record the "beginning" of the New Testament era.

Second, even more, while we know Jesus to be God's Son, the God-man, worker of spectacular miracles, and our Savior, he also is the masterful interpreter of the Old Testament. After all, he knew the Scriptures better than his contemporaries even at a young age (Luke 2:41–50). As we discussed in the previous chapter, he is the climax of the prophetic office (Heb. 1:1–2). Even more, as we will see, his use of the Old Testament becomes foundational for all those he sends out (cf. John 20:21).[4] Thus, the foundational nature of the Gospels and Acts makes it appropriate (if not essential) for the opening of our study.

One additional note as we begin to discuss this section. The following will be more involved than other discussions. This is not only because it covers more material but also because we have to introduce certain Old Testament texts not previously discussed. So bear with me as we lay the groundwork for this chapter in a variety of ways.

Redemptive History

Did the gospel writers think in terms of the big picture when using Scripture? The beginning of the Gospels indicates an awareness and continuation of the story line found in the Old Testament. As mentioned, Matthew's genealogy completes the genealogies found in Genesis (5:1–32) and Ruth (4:13–22), designating the final line of the Seed promised in Genesis 3:15.[5] Mark (1:2–3) and Luke (3:4–6) quote from Isaiah 40:3 and Malachi 3:1 to resume the story of Israel's exile. To them, John the Baptist is the voice crying out in the wilderness to prepare the way for the Lord.[6] John's gospel is thoroughly engrained in the Old Testament as he begins with "in the beginning" (cf. Gen. 1:1). He views the life of Christ as the inauguration of new creation, a theme that extends from Genesis through

Isaiah.[7] Thus, the openings of the Gospels pick up on key Old Testament ideas and resume where the Old Testament left off.

The rest of Christ's life is also viewed as the culmination of (and thereby within) the story line formulated by the prophets. His life is the actualization of Old Testament prophecies, promises, and theology. The Spirit comes upon Jesus at his baptism (Matt. 3:13–17) exhibiting what was discussed in Isaiah 11:2. God simultaneously declares Jesus is the Son and Servant, per Psalm 2:7 and Isaiah 42:1. Following this, Christ goes into the wilderness, which is where the Davidic dynasty sojourns because of the exile (cf. Mic. 1:15). Jesus is the new David, and faces the same trials as David (1 Sam. 24–26) and Israel (Num. 12–14; cf. Deut. 7–8) to prove that he can represent his people and resurrect the royal dynasty. Jesus's miraculous and compassionate acts fulfill prophecy (cf. Matt. 8:17; 12:20; John 2:17; cf. Ps. 69:9; Isa. 42:3; 53:4). Even the geography of his ministry is significant per Isaiah (Matt. 4:15; cf. Isa. 9:1).

Most obvious, Christ's death fulfills Old Testament prophecy (John 19:37; cf. Zech. 12:10) as well as Jesus's role as the new David (Matt. 27:46; cf. Ps. 22:1) and the suffering Servant (Mark 10:45; cf. Isa. 53:11). As John states repeatedly, this occurred "in order that the Scriptures might be fulfilled" (cf. 19:28). His death closes one era and his resurrection launches a new one. It occurs on the first day of the week, alluding to the first day of a new creation (Luke 24:1). Köstengberger notes how this is coupled with garden imagery (i.e., Jesus is mistaken for a gardener) that may evoke a sense of a new Adam (John 20:15) and a return to Eden (cf. Gen. 2:8).[8] Other post-resurrection appearances of Christ also allude to the undoing of Genesis 3. For example, Jesus opens the eyes of Cleopas and his friend on the road to Emmaus. As Ortlund observes, the phrase "their eyes were opened" (διηνοίχθησαν οἱ ὀφθαλμοὶ, Luke 24:31) is unique, only previously occurring when Adam's and the woman's eyes were opened in the garden (Gen. 3:7). In Genesis, that was to their shame. In Luke, this is reversed for salvation because of the resurrected Lord.[9] This illustrates how gospel writers use the resurrection to advance the redemptive historical narrative of Scripture. Accordingly, the gospel narratives have used the Old Testament to show how redemptive history progresses. They were aware of and continued the work of developing the big picture as their predecessors did.

At the same time, new developments occur not foreseen in the Old Testament. We can frame this by talking about what is "missing" and what is "new and added." On one hand, even though Christ has come, Israel is not restored as the Old Testament envisioned (cf. Isa. 2:1–4; 11:1–9; 53–54; Amos 9:11–15). That part is noticeably missing, as evidenced by the disciples who wondered when Christ would restore the kingdom to Israel (Acts 1:6). On the other hand, the Gospels and Acts introduce a new entity into the story line: the church. Those in the church proclaim God's salvation and hope to the Jewish people (Acts 3:19). As such, the church is God's instrument for this time (Acts 4:12; 11:26).

The question is whether these missing and additional pieces change the story line portrayed by the Old Testament. The answer is arguably no. The Gospels and Acts still portray the "ending" of redemptive history consistent with what the prophets described. Luke's gospel describes that Christ's coming will fulfill the Davidic and Abrahamic covenantal promises (Luke 1:69–73), including national deliverance and spiritual restoration (Luke 1:75–79). Jesus's Olivet Discourse weaves a variety of Old Testament prophecies (Isa. 27:13; Dan. 7:9–13; 12:1; Zech. 9:14) to describe a great time of tribulation for those in Jerusalem and Israel. Following this, Christ will come and usher in great deliverance (cf. Matt. 24:29–31). In Acts, the church does not declare a new story line but rather they proclaim hope for Israel. The nation should repent so that Christ will return and establish the times of refreshing (Acts 3:19–21), a term referring to the Old Testament expectation of how God will set the world to rights (Isa. 60:1–22; 65:17).[10] As opposed to beginning a divergent plotline, the church participates in facilitating the same redemptive historical plan. They are the firstfruit (cf. Acts 2:1–4) who demonstrate that indeed history is in the latter days (Acts 2:17–21; Joel 2:28–32 [Heb. 3:1–5]) and that Israel then should repent in light of the coming Day of the Lord (Joel 3:5). Rather than creating a new plan or plotline, the church participates deeply within it. In fact, even their commission by the Lord echoes what Isaiah proclaimed (Acts 1:8; cf. Isa. 49:6).[11]

While this discussion is a brief summary, I hope to have shown the apostles thought through Scripture in terms of the big picture. The gospel writers shaped their own narratives in light of how the Old Testament comes together to portray redemptive history. They continued the story line showing how it climaxed in Christ. Even when they add unforeseen details,

these “missing” and “additional” components do not contradict or reinterpret what was said earlier. Rather, the apostles maintain the same story line and show how these new factors help to work out that plot for God’s glory. All of this demonstrates the gospel writers operate with the same “big picture” logic as their predecessors. Such a paradigm is interwoven into the narratives, which brings out how every aspect of Christ’s life is thoroughly profound and theological as it culminates Old Testament concepts and expectations.

Individual Passages

Christology (Pss. 2, 110, 118; Isa. 28:16; 53)

As we begin to see how the gospel writers handled individual passages, we can make an interesting and significant observation. Their use of the Old Testament seems to stem from how Jesus used the Old Testament.[12] Our Lord’s use of Christological texts exhibits this. For example, Jesus identifies himself as the Stone, prophesied in Psalm 118:22 and Isaiah 28:16 (cf. Matt. 21:42), and Peter reiterates this description in Acts 4:11. Jesus casts himself as the Servant who comes to die for the many (Mark 10:45; cf. Isa. 53:11). The gospel writers see other connections with Christ’s life and the prophecies about the Servant (cf. Matt. 8:17; Mark 10:33; John 12:38). This logic about Isaiah 53 continues into Acts, where Peter describes Jesus as the Servant using the term found in the LXX of Isaiah 53 (παῖς, Acts 3:13; 4:30). Bock observes that both Peter and Paul describe Jesus as the Righteous One, a distinct term for the Servant in Isaiah 53:11 (δίκαιος, Acts 3:14; 7:52; 22:14).[13] Jesus’s work as the Servant is echoed in Paul’s sermon in Acts as well (Acts 13:38; cf. Isa. 53:11). From these examples, we can see how the way Jesus read Old Testament messianic prophecies continues into how the gospel writers read and use the Old Testament. Accordingly, the prophetic hermeneutic leads to Christ’s own hermeneutic and then to the apostles’ rationale. That continuity fuels a rich understanding of Christ’s person and work.

Two additional passages can demonstrate this pattern (and set up for the rest of the New Testament’s logic): Psalms 2 and 110. Regarding the former, some question whether Psalm 2 is messianic.[14] Several pieces of evidence support its messianic nature. First and fundamentally, the idealized concepts presented in the psalm point to a messianic ruler. It describes this

king's rule as one of an unchallengeable, definitive, global dominion (Ps. 2:8–9).[15] Only the Messiah could completely fulfill all of that, and so the psalm describes him. Second, the prophets confirm this by using phrases from this psalm in their description of Messiah and eschatology. For instance, the prophets declare that the Messiah will reign to the ends of the earth, a phrase used in Psalm 2:8 (אַפְסֵי־אָרֶץ, cf. Isa. 52:10; Mic. 5:3 [Eng. 4], Zech. 9:10). Finally, the structure of the Psalter even suggests a messianic emphasis. Grant notes how certain *torah* psalms (Pss. 1, 19, 119) are consistently accompanied by royal and messianic psalms (Pss. 2, 18, 118).[16] Those who compiled the psalms early on also were aware of the messianic nature of this psalm. All of this supports the messianic nature of Psalm 2.[17] The psalm itself points to him and the prophets continue that interpretation. In sum, Psalm 2 records how the conflict between God and human kings climaxes in God's establishment of his ultimate king, the Messiah.[18] The Lord will declare to the Messiah, "You are My Son, today I have begotten You" (Ps. 2:7). This looks forward to New Testament realities as later prophets confirm.

The New Testament in turn fulfills this expectation. God reveals this climactic ruler is none other than his Son, Jesus. That takes place at the inauguration of Christ's ministry at his baptism (Matt. 3:13–17) as well as at the transfiguration (Matt. 17:1–13). Accordingly, God associates the concept of Psalm 2 with Christ's earthly ministry and eschatological glory. The Lord particularly affirms the latter when he asks the disciples not to tell of the transfiguration until after he is raised from the dead (Matt. 17:9).[19]

Acts maintains this logic. The early church also correlates Psalm 2 with the earthly ministry of Christ. The nations did rage as Pilate and Herod plotted to kill Jesus (Acts 4:25–28; cf. Pss. 1–2). They participate in the scheme that Psalm 2 depicts. The church draws on Psalm 2 for boldness for as that text proclaims, God is in control (Acts 4:29–31). Later on in Acts, Paul appeals to Psalm 2 to talk of Christ's eschatological glory at his resurrection (cf. Acts 13:33) just like the gospels did (cf. Matt. 17:1–13). This rationale about the resurrection and Psalm 2 will be important to remember for later discussions (cf. Rom. 1:4; Heb. 1:5). In any case, Paul and the early church read Psalm 2 as it was intended, per the logic of the prophets, and per the logic of the gospel writers. Such continuity fuels a theology of God's sovereignty and Christ's supremacy.

We can proceed to discuss Psalm 110. Jesus applies the passage to himself (Matt. 22:44). Psalm 110:1 talks about how YHWH declares to David's lord that he will sit at YHWH's right hand. Jesus states this speaks of his superiority over David.[20] Does this accord with David's original intent? Who is David's lord? As we discussed in an earlier chapter, David was aware of the Messiah and spoke of him.[21] Even more, the language of Psalm 110:1 speaks of one greater than David. Throughout the Psalms, David exclusively uses the address "my" to speak either of his enemies (Ps. 27:2; 38:11) or God himself (cf. Ps. 18:1; 23:1). If David is consistent in Psalm 110:1, "my Lord" then refers to one greater than David and equal to God himself. This supports that David intentionally spoke of the Messiah in this text. Furthermore, Psalm 110 pulls from Genesis 14 (Melchizedek) to describe a royal priesthood of a higher order than Levi. Such a lofty ideal also accords with the Messiah. On top of this, the prophets envisioned a messianic individual who was both priest and king (Ezek. 21:27 [Heb., Ezek. 21:32]; Zech. 6:9–15). This idea probably stems from Psalm 110:4, which discusses someone who is both king and priest, one in the order of Melchizedek. This indicates the prophets read Psalm 110 as messianic in nature. All of this argues that David's Lord is the Messiah. Accordingly, Jesus's use of the psalm fits precisely within the intention of Psalm 110.

Acts upholds this logic. In Acts 2:34–35, Peter identifies Jesus (not David or Solomon) as the referent of the psalm. While Jesus uses the verse to prove his messiahship and deity, Peter uses this to affirm Jesus's identity and God's plan for this era. At this time, Jesus sits at God's right hand awaiting the final conquest of his enemies (Acts 2:34–35; cf. Ps. 110:1). Jesus's assertion is based more on the first part of Psalm 110:1, while Peter's is based upon the latter half of that verse. Nevertheless, the fundamental reading of Psalm 110:1 is the same. This verse (and psalm) is about the Messiah and how God establishes his reign. Accordingly, Jesus and the apostle use this psalm to talk about Christ's identity, greatness, reign, and the plan of God. Their application of the text demonstrates how the New Testament writers draw upon the Old Testament for their theology.

Christology to Ecclesiology (Son of Man/New Adam)

In the New Testament, Christology is often associated with ecclesiology (study of the church) for the church is Christ's body (1 Cor. 12:12–13). Old Testament allusions are at times used in connection with this topic. Jesus as

the second Adam and the church as the new humanity present one example of how this all works.

We already discussed how the notion of a second Adam begins in Genesis 3:15. It is reinforced and developed in Moses's focus on individuals like Noah and Abraham. David depicts himself in those terms (Ps. 8:4; cf. Ps. 72:8–9) and Daniel even alludes to this in Daniel 7.[22] In light of the background of creation, the phrase "one like a son of man" in Daniel 7:9–13 probably alludes to Adam.[23] The Old Testament anticipates a son of man who is the new Adam.

Thus, when Jesus uses "Son of Man," this is not merely a title of humanity and humility. It also is one of great power for it speaks of his final eschatological conquest and victory. It equally is one by which he depicts himself as the second Adam. This is picked up by the gospel writers in a variety of ways. Luke ties Christ with Adam via his genealogy (Luke 3:38).[24] John ties Christ with Adam by portraying him as a gardener after the resurrection (John 20:15).[25] Acts maintains this description of Christ. Stephen's parting words affirm that he saw the Son of Man standing in heaven, just like in Daniel 7:9 (cf. Acts 7:56). Paul's Damascus Road calling affirms this as well. Conzlemann observes how Paul's experience of the risen Christ parallels Daniel's own experience in a number of ways (Acts 9:7; cf. Dan. 10:7).[26] The Gospels and Acts affirm the Old Testament expectation that Jesus is the new Adam.

Jesus as new Adam is the basis for why the church is a new humanity. This is why John and Luke describe the church in terms of Genesis 2:7 and Adam's creation. At the end of John, Jesus breathes upon his apostles, signaling the Spirit's coming (John 20:22). Carson notes that such an act also alludes to God breathing life into Adam (Gen. 2:7).[27] It implies the Spirit's coming will inaugurate a new humanity. Acts confirms this logic. Luke portrays at Pentecost how the church began. At that moment, the Spirit comes and the sound of a loud wind comes through the house (Acts 2:2). The word for "wind" (πνοῆς) does not occur in many texts. It does occur in Genesis 2:7, a text that discusses how God made Adam.[28] From this, Bock concludes that the creation of the church parallels the creation of Adam.[29] The church is a new humanity. Just as Adam was neither Jew nor Gentile, in the new Adam, there is also no Jew or Gentile. This begins to explain other creation imagery used to incorporate Gentiles into the church (Acts 10:11–12). Such Old Testament background informs us of the

significance of Jews and Gentiles becoming one in the church. The church is the firstfruit of new creation.[30]

Soteriological Texts (Isa. 53 and Lev. 18:5)

I have briefly covered Isaiah 53 in dealing with Christological texts. However, Isaiah 53 also has implications upon the issues of soteriology. Jesus's application of the prophecy to himself makes Isaiah 53 an interpretative lens on his death. Consistently, the gospel writers allude to Isaiah 53 to show how the cross deals with Christ's sacrificial and substitutionary death for sin (Matt. 26:28; cf. Isa. 53:1–12). This occurs not only for the Jews but also for the "many" (Jews and Gentiles) (Mark 10:45: cf. Isa. 53:11). All of this illustrates how the Old Testament helps us understand the saving nature of Christ's work. It also sets the foundation for how later apostles will use the text.

One other passage is pertinent for this discussion. Although not repeated in other places in the Gospels or Acts, Jesus's use of Leviticus 18:5 ("the one who does [these commands] shall live by them"; Luke 10:25–28) is quite significant because later epistles will use the same text (Rom. 10:5; Gal. 3:12). For this reason, I have chosen to discuss this here. As Jesus journeys to Jerusalem, a lawyer inquires how he should obtain eternal life (Luke 10:25). Jesus responds he is to follow the law and love God and neighbor (Luke 10:27). Our Lord then quotes from Leviticus 18:5 and says by doing this, one will live (cf. v. 28).[31] Jesus's use of the Old Testament is complicated. On one hand, at first glance, Jesus seems to be advocating for a kind of salvation based upon works. That would go against the tenor of other New Testament texts (cf. Eph. 2:8–9). On the other hand, if some other use is involved, how does that square with Leviticus 18:5, which seems to argue those who keep God's commands will live?

To figure this question out, we should go back to the original context of Leviticus 18:5 as well as see its use by the later prophets. Originally, Leviticus 18:5 is part of God's exhortation to not practice the sexual immorality of Israel's peers (Lev. 18:1–4). Instead, they are to abide by God's standard and only by that will they experience covenant blessing (Lev. 18:5). As such, Leviticus 18:5 does not originally pertain to salvation or eternal life but rather a blessed earthly life.[32] Within that, the phrase "if a person does this, he will live" is an expression of the necessity of complete obedience to God's law.[33] It reinforces God's unbending standard. In

context, there may be implications that failure to abide by this standard results in death or punishment.[34]

God has exhorted his people via this verse to absolute covenant obedience. How do later prophets use that verse? The major echoes of the verse occur in Ezekiel 18:9; 20:11; and Nehemiah 9:29. Two things are true in each of these instances. First, they all use Leviticus 18:5 to condemn the nation. God gave Israel the law by which it could obtain covenant blessings but Israel rebelled against it (cf. Ezek. 18:1–3; 20:11–26; Neh. 9:29–30). Second, the writers use these verses to point to a future hope, one that the law itself pointed to. Statements about a new heart and spirit (Ezek. 18:31–32), God's compassion (Neh. 9:31–32), and return from exile (Ezek. 20:31–32) all echo Deuteronomy 30:1–6 where God promises the law will give way to a type of new covenant where all these things will occur.[35]

Accordingly, the prophets maintain the original idea of Leviticus 18:5. They still hold it as the standard for covenant blessing that originally was spoken of. At the same time, they apply its implications to their situation logically. Israel cannot keep that standard and thereby must wait for a new covenant to arrive, just as Moses said (cf. Deut. 30:1–6). That is the prophetic rationale surrounding the text.

With this in mind, we can see what Jesus did. To the lawyer who desired to know how to gain eternal life, our Lord reiterates God's standard from the law. He uses Leviticus 18:5 to reinforce this is the true standard of God's holiness. However, the allusion hints that no one can keep that standard. It points to the folly of asking how to obtain eternal life to begin with for only God's intervention in the new covenant can do so. The lawyer seems to realize the quandary he is in and tries to mitigate the law's standard by asking "Who is my neighbor?" (Luke 10:29).[36] Jesus follows the logic of the prophets concerning Leviticus 18:5. Israel was unable to keep the law and they need God to act in the new covenant. The lawyer is in the same predicament.

Does Leviticus 18:5 advocate a salvation based upon works? The answer is no. Leviticus 18:5 discusses covenant obedience to gain earthly (not eternal) life. Did Jesus abuse the intent of Leviticus 18:5 by using it in the discussion about eternal life? Again, this is not the case. Leviticus 18:5 still discusses God's standard and the prophets used this statement to show Israel they could never satisfy God's holiness and point them to the new covenant and eternal life. They focused on a legitimate and important

implication of Leviticus 18:5. Jesus does the same thing with the lawyer. Thus, our Lord draws from the logic of the prophets. Consequently, this will set up for how Paul will use it in his epistles.

Morality (Use of the Law)

The way the New Testament handles the law is one of the most controversial uses of the Old Testament. Should believers be under the law and if not, how does the law apply to one's life? I will address such questions more fully in the next chapter. However, the underpinnings of the answer are to see how Jesus used the law and how that paved the way for his followers to do so as well. This all stems from a previous discussion we had about the law.

Along that line, we need to see how the law relates to redemptive history. The prophets (starting with Moses) understood God intended for the law to move toward the new covenant (cf. Deut. 30:1–6). With this, Moses anticipates a prophet like him who will come (Deut. 18:18) and Deuteronomy ends with that same expectation (Deut. 34:10). The Old Testament ends with allusions back to Elijah and Moses, two important prophets, providing anticipation of a greater prophet still to come (Mal. 4:5–6). I argued in the last chapter that the climax of the prophets is Christ himself (Heb. 1:2–4; cf. John 1:21).

All of that sets up for the moment when Christ goes up on the mountain to give the Sermon on the Mount (Matt. 5:1–7:29). The echoes to Moses and the giving of the law from Mount Sinai are significant.[37] It poses Jesus as a sort of new Moses and the prophet expected by the Old Testament writers. In light of this, Christ comes to fulfill the law (Matt. 5:17). That too is in keeping with how Moses and the prophets anticipated the law to move to the new covenant. Accordingly, as Christ's sermon reveals, he does not negate the tenor or teaching of Mosaic law but actually demands that those principles be lived out to their fullest ramifications.

Jesus's later use of the law abides by this paradigm. Other passages show how a new law will be in force. We see that our Lord declares all food to be clean (Mark 7:19) and proclaims the true meaning of the Sabbath (Mark 2:27–28). Again, these proclamations do not contradict Moses's intent in the law but fulfill it. While the letter of the law may be fading, what it taught and stood for still remains and remains in its fullest form. This accounts for how Christ still maintains the principles of the law

relative to adultery, divorce, murder, and marriage (Matt. 5:21–32). These are not abandoned but brought to fruition as stated above (cf. Matt. 5:17). After all, as the Lord will point out, God has not changed and so our lives before him still must be holy as they were to be in the Old Testament (cf. Matt. 5:48; Lev. 19:2). The specific ways we live out God's holiness, as well as the capacity to do so, have changed with the new covenant but there is still fundamental continuity because of the unchanging nature of God himself.

Along this line, our Lord declares the fullest expression of the law: to love neighbor (Lev. 19:8) and God (Deut. 6:4–6). That sums up the law (Matt. 22:36–39).[38] Indeed, Moses's own sermon on the law seems to bring out these emphases as does the structure of the Decalogue itself (cf. Deut. 10:17–21).[39] The prophets also bring out these ideas over and against keeping the letter of the law (Isa. 1:11–13; Jer. 7:22–23; Ezek. 37:27; Hos. 6:1–3; Mic. 6:8; Zech. 7:1–7).[40] Jesus follows the prophets' emphases about the law but also heightens these assertions by showing that true love cares for one's enemies (Matt. 5:44; Luke 6:27, 35). Accordingly, Jesus reads the law as it was always designed to be read, both in its own claims as well as relative to its role in redemptive history. The prophetic interpretation of the law continues and is fulfilled in Christ.[41]

Jesus's reading of the law continues into Acts (and the epistles). The Jerusalem council is case in point. On one hand, the council recognizes that Gentiles are not to be placed under the regulations of the law (Acts 15:23–24). The apostles understand the role of the law in redemptive history. On the other hand, the Gentiles are prohibited from certain practices that would be offensive to the Jews (Acts 15:29).[42] With that, the apostles also show they understood what the law taught about love. Jesus's understanding of the law and love form the foundation for how the apostles deal with the law.

Synthesis

The gospel writers serve as an important foundation for how we think about the logic of the New Testament. The above discussion illustrates they thought in continuity with the Old Testament. They do not misuse it but rather identify its rightful (and anticipated) climax in Christ. This is how they understood the story line of Scripture as well as how they applied prophecy, promise, and the law. The Old Testament then gives theological

substance to what the New Testament writers argued. The continuity of hermeneutics leads to theology.

Centrally in this, Christ's use of the Old Testament becomes the launching point for how the gospel writers discuss the Old Testament. His claims become the grounds from which they base their use of prior revelation. In this way, we see how the prophetic hermeneutic moves to Christ, which continues to the apostles. Christ is central as the climax of the prophets. In this way, this section ties the Old Testament with the New and sets up for the rest of the New Testament canon.

PAUL

Redemptive History

Paul uses the Old Testament with a view toward the big picture of redemptive history. For instance, he recounts the story line of Abraham and Israel in Galatians 3–4 to demonstrate that God's promise came first in Abraham and that the law does not negate that (Gal. 3:17). His argument in Romans is redemptive historical in nature. The apostle discusses all are under sin and that only in the "now time" (Rom. 3:19–21) has God eschatologically acted to justify the ungodly (Rom. 3:26–27).[43] That flow of thought is reminiscent of how the prophets portray the Old Testament awaiting for Christ to come to bring salvation, fulfill the covenantal promises, and end the exile (cf. Isa. 52:13:53–12; Jer. 23:5; 31:31; Ezek. 34:11–31; Zech. 6:9–15). Accordingly, Paul's logic in Romans traces through redemptive history. As he claims, his gospel comes from what was written before (Rom. 1:2). Paul integrates his understanding of God's plan with the Old Testament story line. Carson notes Paul's careful understanding of redemptive history and its chronology is a crucial part of his hermeneutic.[44]

Within this, Paul is consistent with the gospel writers in seeing that the church is a new "addition" to this plan. The apostle declares that the church is a mystery (Eph. 1:9; 3:3–9), unrevealed to past generations. Jews and Gentiles are fellow partakers of God's promise (Eph. 3:5). Paul's concept of mystery affirms that the church is a new development.

Nevertheless, just like his predecessors, Paul maintains the advent of the church does not veer redemptive history onto a different track. Rather, the church is the facilitator of the same plot line portrayed in the Old Testament

and maintained in the Gospels and Acts. Paul describes the church as God's precious possession—language used of Israel's status and role to God (Titus 2:14; cf. Ex. 19:6).[45] Accordingly, in this era, the church parallels the role of Israel while the nation has a hard heart. As such, it continues the functionality of the temple, which has been a part of God's work in the world since the Fall (1 Cor. 3:16; cf. Gen. 28:19; Ex. 40:38; 1 Kings 8:1–11).[46]

At the same time, the church also facilitates the salvation of Israel (Rom. 11:11–14), which leads to the fulfillment of God's promises for the resurrection from the dead and a totally new creation (Rom. 11:15). In this discussion, the apostle quotes from Isaiah 59:20 to show he is still contemplating the big picture through the lens of the Old Testament. Along this line, Paul's view of the end corresponds to his forbearers. In 2 Thessalonians 2, he affirms the prophecies of Daniel—the same prophecies Jesus affirmed in Matthew 24:15–29. All of this shows how Paul's thinking about God's plan is immersed in the Old Testament. It also demonstrates that his perception of redemptive history follows the logic of the prophets and Christ himself.

One significant point remains. Paul views his own ministry in light of this entire story line. His calling directly participates in God's grander plan of Gentile inclusion (Gal. 1:16). As a result, his theological discussions (Gal. 2:14), activities (Rom. 15:16; 2 Cor. 9:12–15), and exhortations pertain to working out this calling (Eph. 4:1). Hence, Paul not only thinks through Scripture in light of the big picture but also writes Scripture in light of the big picture. This not only shows the continuation of his predecessors' rationale but also that the apostle writes for greater redemptive historical goals even when dealing with specific situations.[47] That provides a universality to his writings for the church for all time.

Individual Passages

Christology (Pss. 2, 110, 118; Isa. 28:16; 53)

How does Paul handle Old Testament texts previously used Christologically? We can begin with the psalms discussed earlier. In Romans 1:4, Paul alludes to Psalm 2 when describing Christ as the Son of God in power by virtue of the resurrection. This matches how the Gospels

and Acts have linked Psalm 2 with Christ and the resurrection (Matt. 13:13–15; 17:1–7; Mark 9:2–8; Acts 4:28–31; 13:33–34).[48]

In addition, Paul alludes to Psalm 110:1 in Ephesians 1:20–22 where he discusses how Christ is now seated at God's right hand. Paul uses that psalm to explain the era we now live in. Christ has victory and all things are subject to him (Eph. 1:22) but we still await the time when all things are summed up in Christ (Eph. 1:10). This corresponds to what Peter said earlier (Acts 2:34–35).[49] Again, Paul matches his predecessors' logic of Scripture. However, in his use of Psalm 110, Paul does not merely match his predecessors' logic but continues to flesh out its consequences. Paul proclaims the church is to reflect and bear witness to the triumph of Christ as described in Psalm 110 (cf. Eph. 1:22–2:10). In this way, Paul further discusses the ramifications of the Christology begun in the Old Testament, climaxed in Christ and expounded upon by Peter.[50]

We also discussed how Jesus and the gospel writers portrayed Jesus as the stone per Isaiah 28:16 and Psalm 118:22. Paul does so as well. In Romans 9, Paul confronts the Jews of his day who trusted in their law keeping instead of Christ. They stumbled on Christ, the Stone God had set for their salvation (Rom. 9:31–33).[51] Paul's use of Isaiah 28:16 matches the original context of Isaiah as well as Jesus's own use of that text. Our Lord appealed to that passage to show how the Jews stumbled on him (Luke 20:17–18).[52] Paul's logic continues both prophetic and apostolic hermeneutics in discussing the nature of Christ from the Old Testament.

Speaking of Isaiah, the final text for this specific discussion is Isaiah 53. Paul not only identifies Jesus as the Servant, like the Gospels and Acts (cf. 3:13, 26), but also expounds upon the theological implications of that. The apostle appeals to Isaiah 53 to explain how Christ is lowly (Phil. 2:7; cf. Isa. 53:3), delivered up because of transgressions (Rom. 4:25; cf. Isa. 53:4–5), secures justification (Rom. 4:25; cf. Isa. 53:11), justifies the many (Rom. 5:19; cf. Isa. 53:11), and makes peace by his death (Col. 1:20; cf. Isa. 53:5).[53] Paul builds Christology by his exposition of Isaiah 53, one that is in line with Isaiah's intent and how the Gospels and Acts have thought through the text. All the above examples illustrate how the apostle continued the logic of his predecessors and worked out the theology of the Old Testament to talk of Christ.

Christology to Ecclesiology (Ps. 118:22; Isa. 28:16; New Adam Motif)

Paul, in line with his predecessors, explicitly states Christ is the new Adam (Rom. 5:14; 1 Cor. 15:45). He uses Psalm 8:7 to show how Christ will have the dominion originally promised to man via Adam (1 Cor. 15:27; Eph. 1:22).[54] He does not merely affirm this but further delves into its implications. Christ's status as a second Adam is the grounds for salvation and justification (Rom. 5:14–21) as well as glorification (1 Cor. 15:45). Like his predecessors, Paul also connects Christ as new Adam with the church as new humanity. He calls the church a new man in Christ (Eph. 2:5). He also uses the language of creation (Gen. 1:26–28) to describe the church's mission (Col. 1:10).[55] This explains the significance of unity within the church between Jew and Gentile, a significant part of Paul's theology. Thus, Paul's logic about Christ and the church mirrors how his predecessors have thought and helps to shape his ecclesiology.

The apostle applies a similar logic of Christology to ecclesiology with the notion that Jesus is the cornerstone. Like those before him, the apostle alludes to Psalm 118:22 and Isaiah 28:16 in describing Jesus as the cornerstone (Eph. 2:20–22; cf. Matt. 21:42; Acts 4:11). In that context, Paul expounds upon the implications of this. Just as the new Adam leads to a new humanity, Jesus as the cornerstone means that those in him are stones building a new temple (Eph. 2:20–22). This expansion is in concert with the original contexts of Psalm 118:22 and Isaiah 28:16. The stone imagery is part of a larger discussion of the temple (cf. Ps. 118:22).[56] Thus, if Christ is the cornerstone of the temple, those who are in Christ become part of that structure. Paul just takes the logic to its conclusion.[57] In doing so, Paul shows how the church continues the purpose of the temple in bearing witness to God's continue presence on earth. This explains why we are to be filled with the Spirit (Eph. 5:18) and glorify God in our bodies (1 Cor. 6:19–20).[58] Just as God filled the temple with his glory, sanctification demonstrates that same reality to the watching world. The use of the Old Testament gives purpose behind what the church is and does.

Soteriology (Lev. 18:5; Isa. 53/Gen. 15:6; Hab. 2:4)

In this topic, we previously discussed Isaiah 53 and Leviticus 18:5. We have already listed various texts where Paul exposited Isaiah 53. For this discussion, we will focus upon how his use of that prophecy anchors certain

soteriological issues. Paul uses Isaiah 53 to establish penal substitutionary atonement. Christ bore sin (1 Cor. 15:3; Gal. 1:4; Eph. 5:2; Phil. 2:7–8; Titus 2:14) and God's wrath (Rom. 3:25–26) for his people.[59] This is exactly what we find in the Gospels. Paul maintains the logic of his predecessors and contemporaries to develop his soteriology.

His soteriological use of Isaiah 53 also provides some grounding for the discussion of justification. Some have debated whether justification primarily pertains to the issues of sin and salvation or to one's membership in the community of faith. Is it soteriological or sociological?[60] Paul's understanding of the Servant provides argumentation for a soteriological view. In Isaiah, the prophet says the Servant justifies the many (Isa. 53:11). In context, that relates to sin and disobedience. Paul uses Isaiah 53:11 to describe Jesus's work of justification (Rom. 4:25; 5:15; cf. Isa. 53:11). Thus, Isaiah's understanding of justification carries over into the apostle's understanding. Justification is soteriological even if it carries implications to community issues (e.g., Gentile status amongst the Jews).[61] All of this illustrates how the development of the Old Testament into the New is part of the rich theological fabric of the latter half of Scripture.

Paul's use of Leviticus 18:5 works similarly. He cites Leviticus 18:5 in both Galatians 3:10–14 and Romans 10:4–5. Scholars recognize both these passages are notoriously difficult.[62] Paul uses Leviticus 18:5 to prove faith in God's promise is the only way (Gal. 3:14) and the end of the law is Christ (Rom. 10:4). However, Leviticus 18:5 states almost the opposite, that whoever keeps the law will live. The quandary here resembles the tension in Jesus's quotation of Leviticus 18:5 to the lawyer. Consequently, just like in that previous case, the prophetic logic surrounding Leviticus 18:5 helps to resolve the tensions in Paul's argument. As discussed, the prophets and our Lord used this text to communicate God's standard and at the same time, show Israel's hopelessness of ever keeping it. This points to the necessity of the new covenant. That is precisely what occurs in both Galatians and Romans. Paul cites Leviticus 18:5 to show the holy requirement of the law but yet knows this proves (per his predecessors) Israel's inability. It thereby points to their need for faith in Christ (Gal. 3:13–14) and in doing so, shows why Christ is the end of the law (Rom. 10:4). Paul's argument in Galatians and Romans meshes very well with what we have seen earlier. Paul uses Leviticus 18:5 the way Jesus and the

prophets used the text to make an important soteriological point about salvation in Christ alone by faith alone.[63]

I would like to add two passages in this discussion on soteriology: Genesis 15:6 and Habakkuk 2:4. They are not alluded to in the Gospels; however, other apostles will use them in seemingly different ways than Paul (Heb. 10:38; James 2:23). Hence, it is fitting to cover them in this discussion on the apostles' hermeneutic. We can lay the foundation for this discussion by establishing the nature of those Old Testament texts here.

We will begin by discussing Genesis 15:6. Abram believed God, and God accounted that to him as righteousness. We can make several observations about this verse:

1. The context of Genesis 15:6 not only pertains to how Abram responds to God and his promises but also how the covenant begins with him and thereby Israel. The narrative functions as a presentation of the foundation of the nation.

2. Wenham rightly observes the verb form of "believe" indicates Abram's faith was not a one-time act but ongoing.[64] The context highlights this as well. For example, Matthews notes how Moses later describes how God tested Abraham's faith (Gen. 22:1) with his command to sacrifice Isaac. In the end, Abraham believed and feared God (Gen. 22:12).[65] Hence, grammar and context indicate Abraham had an abiding faith. This will be particularly important for the entire discussion on how the apostles use Genesis 15:6.

3. Such belief was in God and stresses God's work to fulfill as opposed to Abram's effort. As Matthews notes, any notion of faith as a meritorious work is foreign to the context.[66]

4. In context, Abram's works (i.e., keeping the covenant) are not viewed by God as righteous. Rather his trust in God's activity is linked with his righteous standing.[67] Works are not in the picture.

5. With the specific construction in Hebrew, righteousness relates to Abram's judicial status.[68] Righteousness answers the question of whether or not one is in good standing with another. As Hamilton

> affirms, faith was the way Abram gained right standing before the Lord.[69]

Thus, Genesis 15:6 establishes an important precedent for the nation. The covenant and their status before the Lord are not based upon their works but rather comes through an abiding trust in YHWH. The true people of God recognize that ultimately, the Lord alone can fulfill his promises to his people.

Paul uses Genesis 15:6 in two epistles (Rom. 4:3, 20–22; Gal. 3:6). In both texts, Abraham serves as a precedent that Israel (and even the Gentiles, cf. Rom. 4:9–11) must trust in Christ as opposed to their own works for salvation. Using Abram as precedent is fitting since Moses seems to pose the narrative in Genesis as foundational for the nation. Some question if this is really a good "fit" since Paul's focus is upon salvation but Abram's salvation is not in view in Genesis 15:6. However, Abram's righteousness, which pertains to his judicial standing, is in view. As Moo argues, while the term "salvation" is not present, this specific concept of righteousness is soteriological in nature and thus, the use of Genesis 15:6 is appropriate.[70]

One final note, Paul seems to concentrate on Abram's initial act of faith presented in Genesis 15:6 as what anyone needs to have to enter into the covenant.[71] However, as noted above, the verb form of Genesis 15:6 implies a continued act of faith. Paul's emphasis then focuses upon one aspect or component of the faith in Genesis 15:6. Nevertheless, Paul's discussion in context does not preclude this notion of continued belief or trust. After all, in Romans 4 Paul reminds us that Abram persisted in his belief with God relative to Sarah and the birth of Isaac (Rom. 4:18–22). Thus, Paul's use of Genesis 15:6 abides by its original intent. Genesis 15:6 helps to anchor Paul's argument that justification has always been by faith alone.

We can move from Genesis 15:6 to a discussion on Habakkuk 2:4. What is fascinating is that Habakkuk 2:4 seems to intertextually allude to Abram's faith. Habakkuk 2:4 picks up on the language of faith and righteousness in Genesis 15:6.[72] The context of Habakkuk 2:4 also talks about the Chaldeans (Hab. 1:6, 15). The choice of the term Chaldean (as opposed to Babylonians) may pick up on Abram's humble origins from Ur of the Chaldeans (Gen. 11:28). As Israel is about to go into the exile, to the very place where they came from, God reminds his people that the faith "at the beginning" is the faith they need to be faithful to now at the "end."

Specifically, Habakkuk contrasts the proud person whose soul is not right with the righteous one (צַדִּיק) who lives by his faithfulness (בֶּאֱמוּנָתוֹ) (Hab. 2:4). We can analyze this verse by examining the parallels between "righteous one" and "not upright" in addition to "pride" versus "faithfulness."[73] The parallel of "not upright" and "righteous one" reinforces righteousness is a judicial idea similar to what we observed in Genesis 15:6.[74] These words are consistently used together in contexts that relate to one's right standing before the Lord (cf. Deut. 9:5; 32:4; Ps. 32:11; 33:1; 64:10).[75] Hence, this again relates to one's status before the Lord.[76] The parallel between pride and faithfulness indicates Habakkuk defines faithfulness as a characteristic reliance upon God.[77] Contrary to the proud who never regards God, the righteous one is "faithful" (בֶּאֱמוּנָתוֹ) to consistently trust him.[78] Those with such characteristic reliance upon the Lord survive his wrath in exile.[79] They will live in that they will experience God's eschatological deliverance. As one scholar put it, the righteous one must have "faithful faith."[80] This ties in with the text's echo of Genesis 15:6 and Abraham's faith. The persistent faith of Abram must become the faith of the Israelites in the end. It is only then that one will be righteous before the Lord and escape his wrath.[81]

Like Paul's use of Genesis 15:6, Paul uses Habakkuk 2:4 in two texts (Rom. 1:17; Gal. 3:11).[82] Both Romans and Galatians stress the exclusivity of faith. In Romans, God's righteousness is revealed from faith to faith; it is revealed exclusively by faith.[83] In Galatians 3:10–14, no one is justified by the law because the just shall live by faith. Habakkuk 2:4 is an effective text in both cases given its intertextuality. As discussed, it links back with Abraham's faith and shows from beginning to end, Israel must cling to trusting God as opposed to themselves for their righteousness. This logic sets up for Paul's arguments for the exclusivity of faith in both Romans and Galatians. Interestingly enough, in both of those epistles, Genesis 15:6 (Rom. 4:4; Gal. 3:6) is mentioned in relatively close proximity to Habakkuk 2:4 (Rom. 1:16; Gal. 3:11). Perhaps Paul's entire argument of faith and righteousness is made by following the logic of the Old Testament.

Also like Paul's use of Genesis 15:6, Paul's use of Habakkuk 2:4 concentrates on the initial act of relying upon God. However, also like Paul's use of Genesis 15:6, it does not preclude a persistent faith. The context surrounding the use of Habakkuk 2:4 in both Romans and Galatians confirms this. In Galatians, the point of Paul's appeal to Habakkuk is to

counter those who began in faith but then finish by works (Gal. 3:2–3). Paul's thesis is the way one begins in faith determines how he should finish. Hence, the faith discussed in Habakkuk 2:4 leads to relying upon the Spirit after one is saved (Gal. 2:20; 5:16).[84] Faith is tied to sanctification. Romans uses Habakkuk 2:4 similarly. Habakkuk 2:4 participates in the thesis statement of the book concerning the power of God's salvation. However, this justification by faith produces results like peace (Rom. 5:1) and transformation by the Spirit (Rom. 8:13).[85] Again, while Paul's use of Habakkuk 2:4 focuses upon justification, its implications cannot be absolutely divorced from how one lives the Christian life in Paul's logic.[86]

The discussion above not only shows hermeneutical consistency but also parts of Paul's soteriology. It deals with sin, forgiveness, justification, and that salvation comes not from man's works but strictly from God's grace. As Paul and Peter both say with Joel (cf. Acts 2:21; Rom. 10:13) that anyone who calls upon the name of the Lord will be saved (Joel 2:28 [Heb., 3:5]). These are no small doctrines. The continuity of hermeneutical rationale helps to produce vital components of the soteriology of the New Testament.

Morality (Law and Lev. 19:18)

In discussing the law as a whole, Paul states the new covenant fulfills the old (2 Cor. 3:6–18). Believers are no longer under the law to obey its particular regulations (Gal. 5:1). The time of internal transformation envisioned by Moses and the prophets has come in Christ (2 Cor. 3:18; Gal. 4:4–7; 5:16). This is what we observed the Old Testament anticipated and the Gospels and Acts articulate. Paul's logic tightly corresponds with other biblical writers.

This shared rationale continues into how Paul deals with other aspects of the law. For example, his discussions of Christian liberty uphold how the Jerusalem council thought through the law and love. As discussed, the Jerusalem council in Acts acknowledged that believers are not under the law but desired the Gentiles to be sensitive to the Jews (Acts 15:23–29). Paul has this very rationale in discussing Christian liberty (Rom. 14–15; 1 Cor. 8–10). Our freedom from the law cannot be used for sin or to cause others to stumble. Paul mirrors the logic of his contemporaries about the law and provides practical guidelines to live that out.

Paul thinks about individual laws the same way Christ did. As mentioned above, Jesus knew the law pointed to greater theological realities. For this reason, our Lord proclaimed the law against adultery did not merely concern that act but pertained to all lust (Matt. 5:28). Likewise, the law of not murdering does not merely pertain to the act of killing but any act of hatred (Matt. 5:21–22). Paul reasons the same way. He understands the law about not muzzling the ox describes the principle of fairness (cf. 1 Cor. 9:9; 1 Tim. 5:18; cf. Deut. 25:1–4). Like Christ, the apostle affirms the moral principles behind the law (Rom. 7:7; 13:9; cf. Matt. 5:21–32). This comes from a core perspective Paul and Christ shared: The believer is no longer under the law but now can and should live out all the law stood for, by the power of the Spirit (Rom. 7:6).[87] All of this shows Paul thinks through the law the way Christ did.

These parallels go one step further. Jesus cites Leviticus 19:18 as the core of the law. Paul cites the same text with the exact same rationale. He states loving your neighbor as yourself is the summation of all other commandments (Rom. 13:9). The whole law is fulfilled in that notion (Gal. 5:14). Thus, Paul thoroughly shares the same rationale about the law as Christ and other apostles. As discussed, all of this stems from how the Old Testament established the law to function in God's plan. Paul continues this rationale and thereby helps believers understand the practical ways they should live in light of their freedom from the law and in light of their empowerment to live out the spirit of the law.

Synthesis

Does Paul's hermeneutic match the prophets' and the gospel writers'? We observed Paul shares the same big picture as his predecessors, both Old and New Testament writers. Moreover, in specific passages, he interprets texts the exact same way as other biblical writers and their logic becomes his own. However, this does not mean that he merely repeats the same information. Rather, in each case, he further develops the implications of those ideas. His use of Leviticus 18:5 further presses the necessity of trusting in Christ's work and how Christ fulfills the law. His comments on the law's fulfillment further show the dynamics of Christian freedom originally spoken of at the Jerusalem council. His discussion of Christ further explicates the glory of his dominion and the soteriological nature of his death. His portrayal of the church as new humanity and temple sharpen

our understanding of its purpose and the specifics of how we can live up to that calling. Even our limited examination of Paul's use of the Old Testament shows that he continues the prophetic and apostolic rationale and that becomes the seedbed for important parts of his theology.

AUTHOR OF HEBREWS

Redemptive History

The writer of Hebrews (whom I will call *Auctor*) clearly has a redemptive historical awareness. He views redemptive history in two major eras: the era of the old covenant and the new. We have already observed this in his opening words which discuss how God's work in past prophets now climaxes in his Son (Heb. 1:1–2). *Auctor*'s use of the law also reflects this perspective. He understands the new covenant has dawned (8:1–12) and as such there is a new priesthood (7:11) and new system (7:12). This also demands the old will fade away (8:13). Such a perspective of the old climaxing in the new is what we have seen in Christ and Paul. *Auctor*'s redemptive historical rationale follows other biblical writers.

The author of Hebrews does not merely think of the broad sweep of redemptive history. He is also aware of how the details of past revelation weave together to form God's plan. Hebrews 11 is case in point. The hall of fame of faith not only highlights examples of faith in the Old Testament but also shows how faith played a crucial role in God's redemptive historical plan. Lane comments:

> As the list is developed, individual units begin to focus on redemptive events in history rather than on the person and character of the models. As M. R. D'Angelo has observed, "not each example, but each event is introduced by the words 'by faith'" (Moses, 25). Thus 11:8–19 is not merely a summary of Abraham's life, character, and faith. It is also a succinct history of the promise of God considered in terms of Abraham's call and migration to Canaan (11:8–10), the conception of Isaac (11:11–12), the deferment of the fulfillment of the promise (11:13–16), and the command to sacrifice Isaac (11:17–19). . . .
>
> In this way the list of those who were attested by God has been transformed into a list of witnesses whose faith testifies to the present generation concerning the reality of the blessings for which Christians hope. The summation of sacred history in terms of their lives, acts, and deaths provides convincing evidence for the role that faith and faithfulness play in the history of redemption. As such, the attested exemplars of faith function as God's witnesses who seek to persuade the Christian community of the reality of the recompense upon which they secured the conduct of their lives (so D'Angelo, Moses, 24–26; cf. Kuss, 166, 171, 180, 185).[88]

All of this reiterates the writer of Hebrews thought through Scripture understanding redemptive history. He understands the past for the sake of the present.

Even more, *Auctor*'s use of Scripture indicates his awareness of where redemptive history is heading. We have touched on this with the mention of *Auctor*'s conception of eschatological rest which was based upon a variety of Old Testament texts (4:1–11; cf. Gen. 2:1–4; Ps. 95). Along with this eschatological Sabbath, *Auctor* proclaims a city that is to come (Heb. 13:14) and an unshakable kingdom where Christ abides and reigns (Heb. 12:27–28). Like the concept of rest, those ideas are also rooted in Old Testament texts (see Heb. 1:10; 12:26–28; cf. Ps. 102:26–27; Hag. 2:6–7). This too coincides with the perspective that the church age does not divert the story line but rather facilitates and anticipates the same ending.

Overall, the writer of Hebrews grasps the big picture. He uses Scripture with an awareness of redemptive history and to reiterate God's plan for history. He understands the sweeping flow of the Old Testament narrative, its climax in the New, and its anticipation of the eschatological fulfillment discussed in the Old and facilitated by Christ. Such a viewpoint is not unique to him but follows the prophets and Christ as well as matches other apostles. His hermeneutical perspective on the macro level maintains the prophetic and apostolic hermeneutic.

Individual Passages

Christology (Pss. 2, 110; Isa. 53)

In a book that exalts the supremacy of Christ, *Auctor* frequently uses the Old Testament to demonstrate Christ's greatness. How does *Auctor* use the Christological texts of Psalms 2 and 110 in comparison to those before him? The writer of Hebrews applies Psalm 2 to Christ to prove he is God's Son and superior to angels (Heb. 1:5).[89] This is in the context of Christ's ascension after his resurrection (Heb. 1:3). *Auctor*'s use of Psalm 2 mirrors the exact rationale of Acts (4:26–29) and Paul (Rom. 1:4).[90] Similarly, the author of Hebrews employs the exact same logic of his predecessors concerning Psalm 110. *Auctor* uses Psalm 110:1 to show Jesus's dominion and victory. He sits down at the right hand of God (Heb. 1:3), which is a position no angel could ever have (Heb. 1:13). This too is tied with the resurrection just like in Peter's and Paul's logic (cf. Acts 2:35; Eph. 1:10).

Fundamentally, the writer of Hebrews does not diverge from his contemporaries or predecessors in his use of Psalms 2 or 110.

However, while his use of Psalm 110:1 matches his forbearers, *Auctor* goes one step further in expounding upon the implications of Psalm 110. He not only discusses Psalm 110:1 but also verse 4 where the Messiah is called a priest in the order of Melchizedek.[91] In doing so, *Auctor* engages in the connection between Psalm 110:4 and the description of Melchizedek in Genesis 14. That too affirms how *Auctor* read the Old Testament with a view to a passage's details and intertextuality. Based upon this, the writer concludes Christ's priestly office is superior to the Levites because of its eternality (Heb. 7:16) and its oath (Heb. 7:22). Thus, *Auctor*'s reading of Psalm 110 is consistent with his predecessors but further expounds upon the passage. This passage is not only about the Messiah's kingship but also about his priestly ministry.

Finally, it is interesting *Auctor* only alludes to Isaiah 53 once in his book (Heb. 9:27–28) even though it is replete with Old Testament quotations and discusses Jesus's sacrifice. Nevertheless, his use of Isaiah 53 matches his predecessors. *Auctor* still interprets Isaiah 53 as about Christ and shows how he bears the sins of the many (language of Isa. 53:4, 11) to secure his people's eternal salvation. The eschatological effects of the suffering Servant's work are clear in the original context (Isa. 53:11–12).[92] Hence, *Auctor*'s use conforms to the original intent and the rationale of his contemporaries. In fact, Evans suggests *Auctor's* more "casual" allusion to Isaiah 53 might have been because it was so well known.[93] If this is the case, then the rationale concerning Isaiah 53 might be quite pervasive amongst both the authors of Scripture and their first readers.

Overall, *Auctor* reads Christological Old Testament texts intertextually and consistent with how those texts have been used in the past and present. Like Paul, he does not merely reiterate the developments of his predecessors but builds upon them for the sake of his audience (both practically and theologically). He more fully expounds upon Psalm 110 in discussing not only Jesus's kingship but also his priesthood. He applies the glories of the Messiah in Psalm 2 to urge his readers to cling to their Savior. Even in these brief examples, we can observe that *Auctor's* use of the Old Testament produces rich Christology in his writing.

Christology to Ecclesiology (New Adam Motif)

Previous writers made a connection between Christ as new Adam and the church as new humanity. *Auctor* makes the same connection in his use of Psalm 8 in Hebrews 2. In Psalm 8, David links his own kingly office with the role of Adam over creation. Consequently, Paul used that passage to talk of Christ's role as a new Adam (cf. 1 Cor. 15:22, 27; Eph. 1:22). The author of Hebrews cites that same passage with the same rationale. Even though God's intent for man was dominion, we do not see that yet. Nevertheless, Christ has obtained that outcome by becoming temporarily a little lower than the angels (Heb. 2:8–9).[94] Christ as the new Adam secures for his people their destiny as a new humanity in a new creation (cf. Heb. 2:5). *Auctor*'s use of Psalm 8 follows the logic of his predecessors.

Soteriology (Hab. 2:4)

Auctor's use of Habakkuk 2:3–4 in Hebrews 10:37–38 has quite a few issues. Initially, we encounter the matter of how the author of Hebrews translates the verses. His wording differs from the MT, LXX, and Paul.[95] As discussed, the Hebrew text talks about "the proud one" and "the righteous." *Auctor* translates "the proud one" as "the one who shrinks back." Does "shrinking back" really correspond with "the proud one?" Is *Auctor* working with a completely different idea than what Habakkuk 2:4 originally stated?

In answering this question, we can initially note *Auctor* adapted part of the LXX to make it more in line with what the Hebrew says.[96] For example, the LXX reads "the righteous one will live by *my faith*" (ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται, emphasis mine) but *Auctor* changes "my faith" back to "faith," which better matches the Hebrew. So he seems to have the original idea in mind. Based upon this, *Auctor*'s translation of "the one who shrinks back" may appropriately give the sense of the original in a way that ties with what he has discussed in context. Shrinking back denotes not only a lack of perseverance but also rejection and defection.[97] *Auctor* has discussed such people. They are those in the wilderness wanderings (hardhearted; cf. Heb. 3:15; Ps. 95:8) as well as those who had the hubris to trample on the work of the Son (Heb. 10:29). Thus, for *Auctor*, the person who "shrunk back" in Habakkuk 2:4 is analogous to one who shrunk back from Christ and thereby despised him. It marks one who prefers and persists in their sin as opposed to loves Christ (cf. Heb. 10:26).[98] Lane rightly asserts that this is the epitome of pride.[99] In the theology of Hebrews, a lack

of perseverance is an act of arrogance. Hence, *Auctor*'s translation still contrasts the dispositions of trust and pride. As Lane concludes, the writer of Hebrews still works with the original ideas of Habakkuk 2:4.[100]

Having discussed this, we may still wonder how *Auctor* specifically uses Habakkuk 2:4 in his argument. In context, the author of Hebrews reminds his readers they need to persevere (Heb. 10:36). The righteous are those who persevere and will experience eschatological redemption and reward (Heb. 10:39).[101] This use of Habakkuk 2:4 seems to differ from Paul. Paul's use of Habakkuk 2:4 stressed the exclusivity of faith as the means of having a right standing before the Lord. That appears to deal more with conversion than with perseverance which is what *Auctor* focuses upon in Hebrews 10:37–38.[102] Is there a conflict or even contradiction here?

We can make two observations about this. First, the original idea of Habakkuk 2:4 can actually include both Paul's idea and *Auctor's*. As discussed, Habakkuk 2:4 described one's faithfulness of relying upon God as opposed to a proud and independent disposition. In sum, the idea is of a "faithful faith." Paul's stress is upon the "faith" aspect of the "faithful faith." Salvation only comes by trusting in God's unilateral work as opposed to one's own efforts.[103] *Auctor's* stress is upon the "faithful" aspect of "faithful faith." Such reliance must endure to the end. Both implications are legitimate because they are a part of what Habakkuk 2:4 discussed.

Second, we also mentioned that Paul's own use of Habakkuk 2:4 allowed for this implication of perseverance. His view of faith connects with how one lives the Christian life (cf. Gal. 3:10–14; 5:16). In Paul's mind, the way one began is the way one finishes (Gal. 3:1–5). Thus, the entire context surrounding Paul's use of Habakkuk 2:4 in Galatians accommodates *Auctor*'s emphasis. Likewise, *Auctor's* emphasis fits perfectly with Paul. He does not deemphasize faith; after all, the next chapter—the hall of fame of faith—highlights the importance and centrality of faith!

Therefore, *Auctor*'s use of Habakkuk 2:4 has a fundamental similarity with the way Paul read the text. They both believe it dealt with an enduring faith in God and that it dealt with standing rightly before him. Hence, a foundational hermeneutical unity remains. That being said, they can both, for the sake of their audience, draw slightly different implications from the text. The emphases are different to confront and encourage their readers; however, they are variations of the same theme, so to speak.

This illustrates that when we speak of "parameters of significance" or a range of implications, there really is a spectrum. Nevertheless, it all is rooted in the original ideas of a text. Again, while this text does show diversity of application, it also highlights a fundamental unity of method; one that understood the original meaning of the text and rightly applied its implications to the situation at hand. Put differently, *Auctor* and Paul together spell out both sides of Habakkuk 2:4 and give us the fullest exposition of that text. Their correct expositions of the Old Testament make a unique and important theological contribution thereby.

Morality (Law)

Auctor's use of the law is more overarching as opposed to quoting from particular laws.[104] As discussed above, the author of Hebrews believes the law and the old covenant system fades in light of the emergence of the new covenant (Heb. 8:13). This understanding of the discontinuity of the old covenant into the church age concords with both Old Testament expectations about the Mosaic covenant as well as how New Testament writers consequently viewed the law. *Auctor*'s broader characterization of the law fits with his contemporaries and predecessors.

Synthesis

Hebrews is replete with Old Testament quotations and allusions. I know I have only covered a few but for this study, they are strategic. *Auctor*'s use of the selected passages evidence how he not only read the Old Testament intertextually but also maintained the logic of his contemporaries. Even when he slightly differs from another on a use of a text, there is still a fundamental hermeneutical unity between them. Their applications stem from the same framework of thought. All of this fleshes out the message of Hebrews. The beautiful tapestry of the hall of fame of faith, the glory of Christ as a better messenger and better priest, as well as the rich exhortations to endure in light of the end, all attest to how the continuity of hermeneutic produces incredible theology.

JAMES

Redemptive History

The greeting in James signals his awareness of his current redemptive historical situation. He addresses the twelve tribes of the Diaspora (James 1:1). We can make two observations about this. First, James maintains the Old Testament story line of Israel. The twelve tribes mentioned in the greeting refer to Jewish believers.[105] We earlier saw how the prophets wove together a plotline that pertained to the nation of Israel. The Gospels (Luke 1:68–79), Acts (1:6), and Paul (Rom. 11:26) also discuss God's plan for that nation in how they construe the big picture. James' reference to the Jews in this text maintains that same perspective. Martin rightly argues the Jewish believers are evidence that the twelve tribes are not gone from God's plan but still remain as a remnant even in the church age.[106] Second, James is also aware of the redemptive historical reality of exile. The Diaspora refers to all the Jews living outside of the Promised Land since the exile had taken place.[107] As discussed, the Old Testament story line ended with the reality that the exile continued.[108] The Gospels and Acts state that the exile is not over yet (Matt. 27:6; Acts 1:1–11). James sees himself and his audience within that plotline. This is precisely why trials take place; the eschatological end of exile had not yet occurred (James 1:3–4). Overall, James' greeting affirms components of the story line (i.e., Israel) and maintains continuity with the story line (exile).

In addition, James knows where redemptive history is going. His use of Scripture reflects that. Like Acts (2:1–4) and Paul (Eph. 1:13–14), James views this era as the firstfruits of creation (James 1:18). The work of God at the present is a sample of future new creation.[109] In this way, the church age is a hinge on which the present turns toward the eschatological. Accordingly, his exhortations point the readers to the nearness of Christ's return (James 5:8–9), using terminology employed by Jesus and other apostles (Matt. 24:33; Rom. 13:11–12; 1 Peter 4:7).[110] He also alludes to Old Testament passages (5:1–6; cf. Isa. 2:6–20; 13:6) and the words of our Lord (cf. Matt. 6:19) to discuss the awaiting judgment for the wicked and the hope for the righteous. This evidences that, like his predecessors, James understood the big picture. He not only continues the logic of the prophets before him but also continues how Christ has developed those ideas. Even more, his thoughts on the big picture will match other apostles.[111] All of this illustrates the unity of the biblical writers' rationale.

Individual Connections

Soteriology (Gen. 15:6)

To be technical, James' epistle came before Paul's. So we should say that Paul's later use of Genesis 15:6 seems to conflict with how James used that passage earlier.[112] James uses this text to demonstrate Abraham was justified by works (James 2:21–23). Paul claims the verse proved God justifies based upon faith alone (Rom. 4:5–20). Have they read Genesis 15:6 in opposite ways?

A closer look at James can begin to resolve these issues. The major issue in the discussion is the nature of saving faith (James 2:14). Is faith that produces no work really the type of faith that God uses to redeem?[113] Or, is it empty like saying you will help someone and in the end, do not (2:16)?

To illustrate how faith operates (and that it produces works), James cites Abraham, a man whose works justified him (James 2:21).[114] The apostle recounts how Abraham's near-sacrifice of Isaac is the maturation (τελειόω) of his faith (v. 22b); the event fulfills what God declared in Genesis 15:6 (James 2:23).[115] This notion of "fulfilled" is helpful in seeing James' perspective and comparing it with Paul. James stresses the fulfillment of Genesis 15:6 and thereby the effects or ramifications of the faith in that passage. Paul stresses the faith in Genesis 15:6 itself. At risk of oversimplification, one focuses on the cause (Paul) and the other the impact (James).[116]

What is important to see is that both are reasoning along the same line of thought from the Old Testament. We already discussed the verb form in Genesis 15:6 expresses Abram's faith was a persevering or enduring faith as opposed to a one time act. The context of Genesis supported this. God tests Abraham's trust in nearly sacrificing Isaac (Gen. 22:1). Hence, Paul rightly stresses the emphasis of Genesis 15:6 on faith alone as the means of becoming righteous before God. However, as Genesis 15:6 also deals with an enduring faith, James reminds his readers of that reality as well. They are two sides to the same coin of Genesis 15:6. Both implications are true of that text.

While they may have distinctive emphases, Paul's and James' theologies surrounding Genesis 15:6 are harmonious. Both James and Paul arguably view the necessity of faith alone in salvation. Paul clearly states this (Rom. 4:1–5). James does so too. As noted, his thesis concerns not works but actually the nature of saving *faith* (James 2:21). Both also communicate how faith must persevere. That is James' emphasis, but Paul

also discusses it in the context of his quotation of Genesis 15:6 (Rom. 4:19–22). Moreover, both of them use "righteousness" as it pertains to one's standing before God. This is how Moses and Habakkuk thought of the idea, which continues into Paul (Rom. 4:2–3) and James (2:23–24).[117] All of this demonstrates James and Paul may have stressed different aspects of faith for their audience but their overarching understanding of faith and Genesis 15:6 remain the same. This contextual unity reflects a consistent understanding of the meaning of that text.

Like the use of Habakkuk 2:4, there is diversity in the application of a text. This illustrates that various implications of a text legitimately exist. However, that diversity is based upon an underlying hermeneutical unity found in the Old Testament itself. While the New Testament author might need to confront one excess over the other, all of them go back to the full truth of what was already stated in the Old Testament. In this case, the enduring faith of Abraham confronts both a works-based righteousness mentality as well as an empty faith. Paul and James use the text appropriately and in ways that allow the emphasis of the other. In this way, both of them read and understood the Old Testament closely. Their rationales about its implications do correspond.

In fact, when we step back and look at how Habakkuk 2:4 and Genesis 15:6 are used in the New Testament, we can see how these various usages are essentially parallel. Paul applies both passages to the issues of justification, whereas Hebrews and James apply both to the issue of persevering in that faith. With that, there is an overarching pattern in the way the apostles applied these texts. Even in such supposed diversity, there is a consistency of logic. Again, that goes back to the fact that both Old Testament texts have bearing on both issues. That argues the apostles had a unified methodology and approach to the Old Testament.

Accordingly, we need to pay attention to the full spectrum of implications of the Old Testament text. James' emphasis is part of what we need to hear about the nature of faith. His application of Genesis 15:6 provides a unique contribution to the theology of the New Testament.

Morality (Law and Lev. 19:18)

In a context dealing with partiality, James reminds his readers of the law they need to follow: the royal law of loving one's neighbor as one's self (James 2:8). James alludes to Leviticus 19:18 (loving your neighbor), a

passage that Jesus (Mark 12:31) and Paul (Gal. 5:14) discuss.[118] How does his use compare with theirs?

James' description of the "royal law" refers to the way Christ, the true king, gives the law of his kingdom based upon the Old Testament.[119] As such, James' appeal to Leviticus 19:18 follows the intertextual logic of the Old Testament moving to Christ. Furthermore, James uses this standard to deal with the issue of partiality and unity, the very topics Paul will also address with the same text (cf. Gal. 5:14).[120] In this way, James' description of Leviticus 19:18 corresponds with what Christ has done and matches how other apostles use the text. There is a consistent hermeneutical approach.

Synthesis

James continues the hermeneutical rationale of his predecessors. Even in the limited examples, we can observe that James understands the big picture and traces his use of the Old Testament from the Old through Christ to himself. Again, even in times when different emphases occur, we observe they are complimentary implications set up by the Old Testament. James evidenced that he read the Old Testament the same way as the prophets before him and as his contemporaries. That, in turn, relates to his theology of perseverance, hope, sanctification, and love.

PETER

Redemptive History

Peter uses Scripture with an awareness of redemptive history. His opening words describe believers as those who are dispersed (1 Peter 1:1). At other points of 1 Peter, the apostle describes them as sojourners and wanderers (1 Peter 2:11). Such terminology alludes to the Old Testament and the notion of being in exile (Deut. 28:36).[121] Other allusions to the Old Testament also support this idea. For example, Peter talks about judgment starting from God's house (1 Peter 4:17). This alludes to Ezekiel 9:6, which discusses how God begins the exilic judgment of his people from the temple.[122] Likewise, the apostle's mention of Babylon in 1 Peter 5:13 is significant. Michaels perceives it may suggest that God's people are still trapped in Babylonian exile awaiting for God's promised final deliverance.[123] All of this evidences that Peter envisions his audience (and

himself) as part of Israel's exile.[124] Like James, Peter sees the exile continuing from the Old Testament into the church age. Peter uses Scripture with a redemptive historical consciousness like his predecessors.

In addition, Peter sees the ending of the story in line with the prophets, Christ, and the apostles. In discussing eschatology, Peter alludes and quotes from the Old Testament in his exhortations concerning the Day of the Lord (2 Peter 3:10) and a new heavens and earth (v. 13) (cf. Isa. 13:6; 65:17; Mal. 4:5 [Heb., 3:23]). Peter read those texts with a view to God's grander plan. His eschatology is based upon and matches that of Isaiah and other Old Testament prophets. In addition, certain phrases in Peter's discussion (e.g., thief in the night motif, 2 Peter 3:10) echoes Christ's own description (cf. Matt. 24:43) as well as Paul's (1 Thess. 5:2). Peter even mentions agreement with Paul (2 Peter 3:15). With that, Peter not only follows the prophets but also Christ and the apostles in his reasoning through the big picture.

Thus, Peter understand that Old Testament texts relate to the big picture. Like other biblical writers, he perceives his situation in light of that narrative. Even more, Peter's redemptive historical rationale is identical to his predecessors and contemporaries. As we have seen, his formulation of that breadth of redemptive history corresponds not only to the prophets but also to Christ and the other apostles. This demonstrates a united rationale amongst the biblical authors.

Individual Passages

Christology (Isa. 53)

Peter quotes from Isaiah 53 in 1 Peter 2:21–25. Without getting overly repetitious, Peter interpreted the text the same way Christ (Mark 10:45), Acts (Acts 3:13), Paul (Rom. 4:25), and the author of Hebrews (Heb. 9:28) did. He viewed the text as describing the Lord Jesus and his work on the cross (1 Peter 2:24). He appealed to these Old Testament descriptions to provide a model for believers to imitate in suffering (1 Peter 1:21). This specific application matches Paul who also appeals to Christ's suffering as a model for our humility (Phil. 2:5–11; cf. Isa. 53:11). Thus, Peter's use of Isaiah 53 is consistent with the way his predecessors and contemporaries interpreted and applied the text.

Christology to Ecclesiology (Ps. 118:22; Isa. 28:16)

We can comment similarly on Peter's use of the stone motif in Psalm 118:22 and Isaiah 28:16. Like his predecessors, he applies these texts to Christ (1 Peter 2:7). He even uses the text to discuss how someone will stumble on the Stone (1 Peter 2:8), which is exactly what our Lord said as well (Matt. 21:44). Thus, Peter's use of the Old Testament corresponds to what was done previously. The prophets, Christ, and Peter share the same rationale behind both interpretation and application.[125]

At the same time, Peter uses this to show that believers are a community of stones designed for worship and witness (1 Peter 2:4–5). We observed this very rationale in Paul, who describes the church as the temple being built upon Christ the cornerstone (Eph. 2:20–22). Peter and Paul correspond closely.[126] Peter uses this metaphor to highlight the church's distinctiveness from the world and the conduct befitting this "holy temple." Believers should live in various ways (1 Peter 2:12–3:7) so as to give witness to Christ (1 Peter 3:15). In this way, Peter builds upon the theology of temple. While Paul uses the imagery to discuss the church's role in redemptive history, Peter shows another side of the scriptural metaphor: the practical ramifications of how the church should live.

Synthesis

Peter uses the Old Testament far more than I have mentioned here.[127] That attests to the prevalent influence of those Scriptures on his rationale and writing. In the examples examined, we observed Peter continued the logic of the prophets, Christ, and the apostles. He interpreted the Old Testament fundamentally the same way his predecessors did. He even applied earlier revelation the same way others had (e.g., 1 Peter 2:7–8; Eph. 2:20–22). Hence, Peter is squarely within the continuity of the prophetic to apostolic hermeneutic. This sets up for Peter's own unique theology of how the church should live up to its calling in a time of exile as it awaits its future hope.

JUDE

Redemptive History

For a short book, Jude refers to past revelation frequently, and part of that usage deals with his rationale about the big picture. In the famous "Jude doxology," Jude reminds believers God will preserve them till the end (Jude 24) and that all "glory, majesty, dominion, and authority" belongs to God in Christ Jesus (v. 25). Green observes how the language of Jude's doxology echoes various Old Testament texts (cf. Deut. 6:4; 32:15; Ps. 55:19; Dan. 4:1) and shares some particular affinities with Daniel.[128] Daniel envisioned the Son of Man receiving glory, honor, and a kingdom (Dan. 7:9–14). Jude alludes to this in order to point believers to the moment of the climax of God's plan portrayed in Daniel. He uses Scripture to help believers see the big picture and have hope.

In addition, Jude describes the return of Christ as a moment where he comes with angels to execute judgment (Jude 14–15). However, that description does not come from Scripture but from *1 Enoch*! This raises a problem. Did Jude believe *1 Enoch* was Scripture? If not, why did Jude quote from this book? How does this affect our understanding of his hermeneutical rationale?

As many commentators point out, Jude's quotation of *1 Enoch* does not necessarily mean he believed the entire book was Scripture. For one, a stable text of *1 Enoch* may not have existed until after the time of Jude. So it may be that Jude was citing a tradition as opposed to a formal document.[129] Even if he did quote from a form of *1 Enoch*, that does not demand Jude believed the entire book was canonical. As Bauckham points out, the Qumranians quoted from *1 Enoch* and did not believe that it was part of their Scriptures.[130] As others observe, Paul quotes from Aratus (Acts 17:28) and Epimenides (Titus 1:12) yet does not indicate that they were inspired.[131] Rather, the biblical writers identify, under the inspiration of the Spirit, these statements in and of themselves were true. In this case, Jude knew the Enoch mentioned in Genesis really did say what Jude records in Jude 14–15.

However, Jude's use of *1 Enoch* is not random and actually may prove his careful reading of Scripture rather than disprove it. Jude modifies the verses quoted from *1 Enoch*. In fact, it is different from both versions (Ethiopic and Aramaic) of *1 Enoch* we have today.[132] Why did Jude do this? I would argue Jude's modifications bring those verses in *1 Enoch* more in line with Old and New Testament writings.[133] The words of Jude 14–15 heavily echo previous revelation. For example, the Lord coming with

myriads of holy ones reminds one of Deuteronomy 33:2, Daniel 7:10, Zechariah 14:5, and Matthew 16:27.[134] All four of those texts discuss the eschatological climax of history with a messianic figure coming with the angels. Judgment against the ungodly (mentioned in Jude 15) echoes a variety of statements of the prophets (Isa. 24:8; 57:21; Zeph. 3:4) and apostles (cf. 1 Peter 4:18; 2 Peter 2:5–7; 3:7). Put differently, Jude's quotation from *1 Enoch* is modified to reflect an entire biblical theological line of thought that tells of Christ's awesome wrath commencing at his return. Accordingly, Jude uses *1 Enoch* rhetorically to cite Scripture (even if *1 Enoch* is not Scripture). It may be akin to how we use a pithy quote from an author today to summarize a series of biblical passages pointing out a biblical theme or truth.[135]

One still might ask why Jude uses *1 Enoch*? Why not just use those Old Testament texts or statements from Jesus? Scholars suggest this might be polemical since Jude's opponents may have valued *1 Enoch*.[136] In light of the above discussion, I would add three factors in discerning Jude's rationale. First, he knew the portion of *1 Enoch* cited was factually accurate. Thus, he was citing the truth (even if not all of *1 Enoch* is true).[137] Second, he knew the words of Enoch encapsulated a rich biblical theology of eschatological judgment that spanned from the Pentateuch to the apostles. Thus, the quote from *1 Enoch* is rhetorically effective. Third, his choice of Enoch's quotation is because Enoch came first. He set the foundation for the entire motif of God's wrath that Jude conveys. This is not only because Jude knows Enoch the prophet said this chronologically early (see the first point) but also because of the biblical theological rationale that God's judgment in the Flood is the basis for the final judgment. Isaiah compares God's final wrath in exile and deliverance to the times of Noah (Isa. 54:9). That logic is continued by Jesus, who says something similar (Matt. 24:38), and also Peter (2 Peter 2:5). Jude's use of *1 Enoch* probably has this perspective in mind as well. His point is that God warned about his end-times wrath from the very beginning. There is no excuse and so believers and the false teachers should take heed. Judgment will come and no one who distorts the faith will be safe.[138]

Returning to the main point of this subsection, Jude's use of *1 Enoch* does not undermine his use of Scripture but actually demonstrates the likelihood of Jude's awareness of the interconnectedness of Scripture and that such intertextuality formed a composite picture of the climax of

redemptive history. Tracing judgment from Moses through the prophets to Christ and the apostles is the very nature of how the prophetic hermeneutic continues into the apostolic hermeneutic. Jude then operated with the same rationale as those before him. That continuity maintains an awareness of God's grander plan for history.

Individual Passages

Jude does not contain any allusions to the sample texts I have selected. This does not mean that he does not refer to the Old Testament at all. In addition to the examples above, Jude makes frequent allusions to the Old Testament. I can briefly talk about three of those here. First, he refers to the wilderness wanderings as an example of God's judgment against unbelievers (Jude 5). That same example is used by Paul (1 Cor. 10:1–3) and *Auctor* (Heb. 3:7–4:11). In fact, that is how the Old Testament writers themselves applied that event (cf. Ps. 78:1–72; 95:8–11). Jude's use of the Old Testament demonstrates that he continues in the rationale of the prophets and apostles.

Second, he appeals also to Sodom and Gomorrah as another instance of God's judgment (Jude 7). The prophets discuss Sodom and Gomorrah along those lines (Isa. 1:9–10; 3:9; Jer. 50:40), as does Jesus (Luke 11:23–24) and Peter (2 Peter 2:6). Again, the application of the prophets becomes the application of the New Testament writers.

Third, Jude compares the false teachers with Balaam (Jude 11). This is a good comparison, since Balaam attempted to oppose Israel and God for money.[139] The prophets remind their readers of Balaam in order to show how God defended them against this evil man (Deut. 23:4–5; Josh. 24:9–10; Neh. 13:2; Mic. 6:5). The New Testament writers stress the evilness of that same man (cf. 2 Peter 2:15; Rev. 2:14). Although this emphasis is slightly different than the Old Testament, both emphases are true of the Balaam narrative. This again illustrates the significance of a text includes a range of implications. Nevertheless, the prophets and apostles share the same core of caring for the original meaning and making legitimate implications of prior revelation. Even more, what is interesting is that Jude's use of Balaam matches how it is used by both Peter (2 Peter 2:15) and John (Rev. 2:14). This again shows how tightly the apostles correspond in their hermeneutical thinking.

Synthesis

Even though Jude is a short book, it is a book filled with Old Testament allusions. This reiterates the notion that the Old Testament pervasively influences New Testament writings. While he does not quote from the samples I selected, he still quotes passages that are used in both Old and New Testaments. In briefly discussing them, we found out he often matched his predecessors' and contemporaries' precise applications. This evidences he shared the same hermeneutical rationale as other biblical writers. He was a good exegete of the text. Furthermore, his hermeneutical continuity produces immense theology that gives the saints hope and provides stern warnings of God's eschatological judgment. Jude says a lot through a little by his intertextuality. In this way, he is a profound theologian in his own right.

JOHN

Redemptive History

In dealing with 1–3 John and Revelation, John's use of Scripture for putting together the big picture is itself massive. The entire book of Revelation really is an endeavor in that regard. While I cannot discuss this comprehensively, I can refer the reader to a variety of volumes that have.[140] Moreover, we can remember the point of all these discussions in examining John's use of the Old Testament on the macro level. We are asking if John thought about the big picture. We are also asking if John thought through that big picture the same way as his predecessors.

To those questions, even a preliminary survey answers in the affirmative. John views his audience as living in the latter days. Beale has rightly observed that the phrase "after these things" (μετὰ ταῦτα cf. Rev. 1:19) alludes to Daniel and refers to that idea.[141] This corresponds with what prior inspired writers have stated. The Old Testament anticipated the latter days (Deut. 4:30; Dan. 2:28; Joel 2:28 [Heb. 3:1]). In Acts, Peter announces that they have come (Acts 2:16–17), a mentality maintained by Paul (2 Tim. 3:1) and *Auctor* (Heb. 1:2). Thus, John's statement about the latter days upholds what Old and New Testament have said. He continues the prophetic and apostolic rationale and points to the culmination of God's plan.

With that, the rest of Revelation portrays the ending of the story and what believers are waiting for. John's descriptions of the end are immersed in Old Testament imagery. For example, the inaugural vision where our Lord receives the scroll incorporates the visions of Isaiah (Rev. 4:8; cf. Isa. 6:1–3), Ezekiel (Rev. 4:8; cf. Ezek. 1:1–28), and Daniel (Rev. 4:4–5:14; cf. Dan. 7:9–13).[142] The amount of time John assigns part of the tribulational period (three and a half years) corresponds to what Daniel says (Rev. 11:2–9; cf. Dan. 12:7). The beast (Rev. 13:1) and its war against the saints (Rev. 13:7) echoes Daniel's prophecy as well (Dan. 7:8, 21). The signs and wonders in the sky as the stars are darkened echoes Isaiah (Rev. 6:12; cf. Isa. 2:13:10) and other prophets (cf. Joel 2:10) and alludes to the Exodus (Ex. 10:21–29). As the plotline of Revelation advances, an eschatological showdown occurs where the earth goes out to battle the Savior (Rev. 19:18–19). This seems to echo the battle of Gog and Magog in Ezekiel (cf. Ezek. 39:18–20).[143] Overall, John draws upon Daniel and other Old Testament writings to form the narrative structure and imagery of Revelation. This evidences John does understand the big picture and use Scripture accordingly. In fact, he weaves together antecedent Scripture the way his predecessors did.

This not only occurs in how John portrays God's eschatological judgment but also the positive outcomes of salvation and kingdom. There is a remnant on Zion who sings worship to God (Rev. 14:1–3). This echoes Isaiah 2:2–4, which describes God's dominion in Jerusalem over the world. The millennial kingdom in Revelation 20:1–6 demonstrates God rules over all nations in Christ per Daniel 7:11–12.[144] With this, comes the fulfillment of other prophecies about God's dominion over the earth (Zech. 14:9–21; Amos 9:11–15; Joel 3:18–21 [Heb. 4:18–21]). At that time, God's glory will fill the earth as Isaiah (Isa. 6:3) and Ezekiel (43:2–4) proclaimed (cf. Rev. 18:1–2).[145] Even more, his people will reign as Daniel declared (Dan. 7:11–12) and Paul reiterated (2 Tim. 2:12). John's portrayal of the millennial kingdom and the victory of God again draws deeply from past revelation and continues in the story line, as opposed to diverting from it. Even the conclusion of that era does this. Satan is released to deceive the nations (Rev. 20:8–10), which echoes the way the serpent of old deceived the woman (Gen. 3:13). However, the second Adam does not fail where the first did. Jesus is proved to be the new Adam who does reign all in all.[146] Again, John is aware of God's greater plan and uses Scripture accordingly.

John's echoes of the Old Testament continue to the very end of the story line. John's description of the eternal state also is consistent with the way the prophets and apostles portrayed redemptive history. It is a new heavens and earth, which Isaiah stated (Isa. 65:17) and Peter reiterated (2 Peter 3:13). The echoes to past revelation (Rev. 21:12–14; cf. Ezek. 48:31–34; Acts 1:26) show that the eternal state will be a forever celebration of God's work in Christ throughout redemptive history. Eternity will be spent worshipping the One who secured eternal redemption and glory. That too the prophets and apostles anticipated (Rev. 21:23; cf. Isa. 24:23; see also Rev. 22:3; cf. Dan. 7:14; 1 Tim. 6:16).[147]

Overall, Revelation does not make a divergent conclusion to the story line. Rather, John uses the Old Testament frequently to show that his story is immersed in the Old Testament plot line. However, he does not merely allude to the Old but also continues the way his fellow apostles used those same texts. John had the big picture in mind and weaved together a variety of prophetic texts showing that he read through the Scripture intertextually as those before him. His work demonstrates the thorough hermeneutical continuity of the prophets and apostles. He portrays the climax they both had anticipated. It is the culmination of history and theology.[148]

While this again illustrates hermeneutical continuity, I should point out an implication of this. Namely, part of our difficulty in discerning the book of Revelation is because of our lack of understanding of where John fundamentally drew his imagery from: the Old Testament. Eschatology is complicated because of what it requires us to know. However, hermeneutical continuity also shows us that if we understand the imagery and concepts of the Old Testament, that helps us to really grasp what John shows us in the last book of Scripture. In any case, John's extensive allusions to the Old Testament serve as an illustration of how the prophetic hermeneutic continues into the apostolic hermeneutic.

Individual Passages

Morality (Lev. 19:18)

First through Third John and Revelation make abundant use of the Old Testament, and the above discussion is a case in point. Nevertheless, out of the sample passages, Leviticus 19:18 is the main text John uses. John discusses Christ's command to love one another (2 John 1:5). On one hand,

he says it is an "old commandment" (1 John 2:7). On the other hand, he says it is a "new commandment" (1 John 2:8). How can both be true? The continuation of the prophetic hermeneutic into the apostolic hermeneutic can help solve this problem.

The reason the command is "old" is not only because it comes from the Old Testament (Lev. 19:18) but also because Jesus had earlier talked about that text and the nature of love. This is described in John 13, and John's audience was well aware of it.[149] It was the word they knew from the beginning (1 John 2:7b). John's allusion to Jesus's words in John 13 show he is aware of our Lord's words and may imply he is building upon them. This is confirmed in the apostle's statement that the law is "new." John explains that this newness exists because the new covenant has dawned, allowing believers to love on a greater level (1 John 2:8b).[150] This is precisely how Jesus talked about Leviticus 19:18 in John 13:34.[151] John's discussion of "old" and "new" shows he thinks of love the way Jesus used Leviticus 19:18 earlier on. Jesus anticipates this new covenant love, and now John's readers have experienced it.[152] Accordingly, John follows the logic of what the prophets articulated (Lev. 19:18; cf. Deut. 6:5–6; Deut. 30:1–6), Christ proclaimed (Matt. 5:17; John 13:34), and other apostles upheld (Gal. 4:4–6; Heb. 8:13; James 2:8). That logic helps to formulate John's theology of love.

Synthesis

Our brief discussion indicates John was a profound scriptural thinker. He knew previous revelation well and alludes to it frequently in his writings. Revelation evidences he was immersed in how the Scriptures interconnected to form the big picture and maintains the same ending of the story as his predecessors. His epistles evidence he thought about the law and love through how Old Testament anticipations climaxed in Christ who gave a new law of love. It is absolutely fascinating that the way Christ thinks about love in the New Testament is not only the way John thinks of it but the precise way other New Testament writers have articulated it. That testifies to how the prophetic hermeneutic continues into the apostolic hermeneutic and how the apostolic hermeneutic indeed is unified. All of this produces some of the densest material in the New Testament to wade through. The use of the Old Testament in the New is extensive and does help to form the fabric of New Testament theology.

CONCLUSION

We initially asked if hermeneutical continuity was pervasive and if so, how that shaped the New Testament. I can sum up a response to those questions in three points. First, the idea that the apostolic hermeneutic continues the prophetic is widespread. The discussion above shows this is not limited to just certain authors of the New Testament, but rather exists in the rationale of all the New Testament writers. They understood biblical revelation in light of redemptive history and in its details. They saw how Christ continued and climaxed the rationale of the prophets. All of that sets up for their own use of the Old Testament. In this way, the prophetic hermeneutic continues into the apostolic hermeneutic.

Second, what strengthens this idea is that the apostles themselves are remarkably consistent with each other in how they interpret and apply the Scriptures. As discussed previously, an author's intent includes meaning and significance. The latter concerns the range of legitimate inferences that stem from the author's stated ideas. Hence, when we deal with a text's significance, we anticipate a spectrum of applications. In this study, we have at times witnessed various implications that stem from the author's meaning (cf. our discussion on Genesis 15:6 and Habakkuk 2:4). That is completely permissible and expected.

Nevertheless, the vast majority of examples exhibited essentially identical applications of the same text. We surveyed through the apostles' use of passages like Psalms 2, 110, and 118, as well as Isaiah 53 and Leviticus 19:18. These cases would be the easiest examples to find hermeneutical differences between the apostles, yet we find the opposite. The apostles not only interpreted these passages the exact same way but also applied them the exact same way. This is particularly striking especially when we contrast the apostles' hermeneutical unity with their contemporaries in the second temple period. In his study on the way Qumran uses the Old Testament, Fitzmyer puts it aptly:

> There is no evidence at Qumran of a systematic, uniform exegesis of the Old Testament. The same text was not always given the same interpretation (see the variants in C. D. vii and xix and compare the use of Num. xxiv 17 and Amos ix 11 in different contexts). Nor does any pattern appear in the Old Testament quotations in the Qumran texts such as that which C. H. Dodd has detected in the New Testament.[153]

In light of Fitzmyer's quote, we can see the apostles' uniformity is exceptional and thereby nothing short of extraordinary. Superficial methodological similarities could never produce such unity. Rather, this evidences the apostles had a deep underlying hermeneutical method and logic. As we have observed in this chapter, this rationale came from their perceptive awareness of how the prophets wrote and used Scripture. The Spirit caused the apostles to be so in tune with the prophets' logic that the apostles came to the same conclusions and applications. Their hermeneutical continuity with their predecessors drives their consistency with each other. That not only reflects continuity of the Old Testament in the Old or Old Testament in the New but even New Testament in the New. With that, the quest for authorial logic is complete. The consistency of the apostles' applications shows that there is a consistent hermeneutical logic in Scripture.

Third, this consistent reasoning of using the Old Testament produces rich and cohesive theology in the New. While I have been far from detailed, we have touched on the topics of Christology, ecclesiology, eschatology, morality, and soteriology. Those are not side issues within the New Testament.[154] The use of the Old Testament anchors the apostles' conceptualization of those topics and provides the foundation for their theological discussions. It also provides the framework, purposes, language, and ideas that the New Testament will appropriately apply in light of a new era in Christ.[155] It even allows their discussions to compound upon each other for they shared a consistent foundation of the prophets' logic (see above point). Such theological development is not just in biblical theology (e.g., new Adam, redemptive history) but also in systematics (e.g., soteriology, Christology, morality). Hence, the Old Testament shapes the New Testament and its message. In this way, we can say that hermeneutical continuity helps to produce the theological fabric of the New Testament.

Although I have not been comprehensive, the sampling of texts above help to make this case. Other scholars have come to similar conclusions.[156] In addition, what we have observed above does not undermine inspiration but rather depends upon it. As I have repeatedly said, the biblical writers are both those who read texts and those who reveal. The Spirit is certainly in the revealing process. He reveals new information that hermeneutically fits well with previous revelation. At the same time, the Spirit must also be involved in the reading or hermeneutical process. He must ensure the

human authors read previous revelation well enough to set up for what he would reveal to and through them. In these cases, he arguably ensures the biblical authors do not fall into hermeneutical error.[157] He guides them to truth (John 16:13).[158] This too supports the notion the prophets and apostles were consistent with the hermeneutical standard they proclaimed and thereby with each other. Even more, the extraordinary consistency we have observed above is a testimony of the divine authorship of the Scriptures.

In light of this, how do we read? The above discussion reiterates how the continuity of prophetic hermeneutic into the New Testament can form the theology of the New. We may at times read the New Testament divorced from the Old, but that is a mistake. The New Testament can say a lot with a little because it pulls and develops information from the repository of the Old. If you want to be a better reader of the New Testament, then you need to be a better reader of the Old. In doing so, we can see the richness of New Testament theology even better.

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1. Bird, "Response to Peter Enns," 126. Bird briefly makes mention how many evangelicals are "repressed Marcionites" or those who want to get rid of the Old Testament.
2. Lindars, *New Testament Apologetic*, 251. Lindars argues the consistency may come from *testomonia*; however, no evidence exists for what he describes.
3. I affirm that John the apostle wrote the Gospel of John. However, I will deal with his epistles and the book of Revelation separately. Hence, he is in essence listed twice, once in the Gospels and once in his epistles and Revelation. Although some might view Paul as the author of Hebrews, for the sake of avoiding a lengthy discussion either way, I have kept them separate. Moreover, I order these authors per their canonical appearance as opposed to chronological. As I state later, the Gospels may have come later than certain epistles; nevertheless, the Gospels conceptually provide the foundation for (and the information they record preceded) those epistles so it is fitting to put the Gospels first. I attempt throughout the chapter to footnote places where chronology might clarify the discussion.
4. I recognize that technically this is the record of the gospel writers about Christ. Nonetheless, there still must be an implication that he actually used the Old Testament in this way (historical entailment). Moyise, *Jesus and Scripture*, 107–17.
5. Morris, *The Gospel according to Matthew*, 19.
6. France, *Gospel of Mark*, 56.
7. Köstenberger, *John*, 25.
8. Wyatt, "'Supposing Him to Be the Gardener' (John 20,15)," 21–38; Köstenberger, *A Theology of John's Gospel and Letters*, 337, 349.
9. Ortlund, "And Their Eyes Were Opened, and They Knew," 717–28.
10. Bock, *Acts*, 176; Peterson, *The Acts of the Apostles*, 182.
11. Bock, *Acts*, 64.
12. Or, more accurately put, how they recorded how Jesus used the Old Testament. I would argue that the way they recorded Jesus is accurate and thus, the apostles based their use of the Old Testament upon what Jesus said. See Moyise, *Jesus and Scripture*, 107–17.

13. Bock, *Acts*, 176.
14. Longman, "Messiah," 13–20.
15. Wilson, *Psalms*, 112. Wilson acknowledges this psalm has the fulfillment of Davidic and even Abrahamic promises in view.
16. Grant, *The King as Exemplar: The Function of Deuteronomy's Kingship Law in the Shaping of the Book of Psalms*, 20–27, 41–70.
17. Kaiser, *The Messiah in the Old Testament*, 96–99; Grant, *The King as Exemplar: The Function of Deuteronomy's Kingship Law in the Shaping of the Book of Psalms*, 9, 239; Hamilton, *God's Glory in Salvation through Judgment*, 280–81.
18. Kaiser, *The Messiah in the Old Testament*, 97–99.
19. Morris, *The Gospel according to Matthew*, 442.
20. Blomberg, *Matthew*, 337. Blomberg rightly notes this refers ultimately to the fact that the Messiah could not merely be a human offspring of David. For a more technical examination of the issues surrounding this text, see Bock, *Luke 9:51-24:53*, 1635–36.
21. See discussion in chapter 5. See also, Rydelnik, *Messianic Hope*.
22. Dempster, *Dominion and Dynasty*, 140–47; Craigie, *Psalms 1–50*, 108; Kraus, *Psalms 1–59*, 180. Kraus interestingly comments that the speaker acts as the first man. Assuming the accuracy of the superscription, David then would be acting as an extension of Adam.
23. Lacocque, "Allusions to Creation in Daniel 7," 129. See discussion in chapter 3.
24. Bock, *Luke 1:1–9:50*, 360.
25. Wyatt, "'Supposing Him to Be the Gardener' (John 20,15)"; Köstenberger, *A Theology of John's Gospel and Letters*, 337, 349.
26. Bock, *Acts*, 357–58; Conzelmann, *Acts*, 71.
27. Carson, *The Gospel of John*, 651.
28. Bock, *Acts*, 97.
29. Bock, *Acts*, 97; Bruce, *Acts*, 50. Bruce also likens the event to the dry bones incident in Ezekiel 37, which is an echo of God's original creation of man.
30. Bock, *Acts*, 95; Bruce, *Acts*, 49. In Acts 2:1, Pentecost as the Day of Firstfruits establishes the church as a firstfruit of what is to come.
31. Bock, *Luke 1:1–9:50*, 1024.
32. Wenham, *The Book of Leviticus*, 253.
33. Rooker, *Leviticus*, 241; Hartley, *Leviticus*, 293.
34. Rooker, *Leviticus*, 241.
35. Martyn, "Habakkuk 2:4 and Leviticus 18:5," 5; Sprinkle, "Law and Life"; Willitts, "Leviticus 18:5 in Galatians 3:12," 5.
36. Bock, *Luke 1:1–9:50*, 1026.
37. Blomberg, *Matthew*, 97; Allison, *The New Moses*.
38. Blomberg, *Matthew*, 104. See Carson, "Matthew," 140–45. Carson's treatment of this entire issue is excellent.
39. Merrill, *Deuteronomy*, 204.
40. Thompson, *The Book of Jeremiah*, 287–88; Garrett, *Hosea*, 158–59; Klein, *Zechariah*, 217.
41. As will be later discussed, the notion that Christ fulfills the law denotes how he fully exhibits and interprets the law. He does so in a way that is not antithetical to the law (he did not come to abolish) but rather to show what it always intended. See Blomberg, *Matthew*, 103; Morris, *The Gospel according to Matthew*, 108.
42. Bock, *Acts*, 513.
43. Schreiner, *Romans*, 180.
44. Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, xxvi.
45. Knight, *Pastoral Epistles*, 328.
46. Beale, *Temple and the Church's Mission*, 259–68.

47. That parallels the mentality of the prophets before Paul (see discussion in chapter 4).
48. Schreiner, *Romans*, 40.
49. Bock, *Acts*, 134.
50. This does not necessarily mean that Paul deliberately was expounded upon Peter's sermon in Acts. At bare minimum, both flesh out the nature of Psalm 110 independently. Furthermore, Paul could be expounded upon a tradition held by the early church that was derived from Peter's speech.
51. Moo, *The Epistle to the Romans*, 629; Schreiner, *Romans*, 540.
52. Ibid. In Isaiah's day, Israel trusted their own devices as opposed to hoping in the Stone the Lord established (Isa. 28:16).
53. Dunn, *Romans 1–8*, 224; Moo, *The Epistle to the Romans*, 289; Hofius, "Fourth Servant Song," 180–82.
54. Fee, *The First Epistle to the Corinthians*, 758.
55. Beale, "Colossians," 842–46.
56. Allen, *Psalms 101–150*, 167; Cahill, "Not a Cornerstone."
57. Again, some may object to applying such language to the Gentiles when the Jews were primarily in view. However, the redemptive historical situation shows that the church is a legitimate referent because they are part of God's people. The application logically extends to them. In dealing with significance, we can see the value of this text on parallel situations.
58. Beale, *Temple and the Church's Mission*, 252.
59. Schreiner, "Penal Substitution View," 82–93; Chou, *I Saw the Lord*, 159–60.
60. Wright, *Justification: God's Plan and Paul's Vision*, 120–22; Dunn, "Echoes Intra-Jewish Polemic," 459–77; Schreiner, "Perfect Obedience," 151–60; Moo, "Interaction with the New Perspective," 186–87.
61. For fuller discussion see Chou, *I Saw the Lord*, 160–62; Witherington, *Grace in Galatia*, 175.
62. See Willitts, "Leviticus 18:5 in Galatians 3:12," 106, for full discussion and documentation of this.
63. Sprinkle, "Law and Life," 292–93; Willitts, "Leviticus 18:5 in Galatians 3:12," 105–22.
64. Wenham, *Genesis 1–15*, 329; *IBHS* §32.2.3e (533–34).
65. Matthews, *11:27–50:26*, 264. "R. W. L. Moberly identifies Abraham's 'fear of the Lord' as the Hebrew equivalent to what Christians mean when they refer to 'faith'. . . . The test is not born out of the necessity of divine knowledge but the requirement of human faith's achievement. By presenting the challenge, the man could express his faith in a concrete way; now potential faith is realized, securing for the patriarch the promises God has all along ensured would come to pass (cf. Jas 2:21–23)." See also, Moberly, *Bible, Theology, and Faith,* 79–80.
66. Matthews, *Genesis 1–11:26*, 168; *IBHS* §32.2.3e (533–34).
67. Ibid. This stands in contrast with other texts (Deut. 6:25; 24:13; Ps. 106:30–31) where actions are accounted to one as righteousness. In the latter cases, this is not works righteousness for salvation but rather dealing with covenant obedience. In the case of Abraham, what is interesting is that his faith being accounted as righteousness occurs *prior* to the covenant being established. This is another way Genesis 15:6 stands out from these texts. In sum, the texts cited above deal with obeying God's law while being in the covenant. Genesis 15:6 deals with becoming right in one's relationship with God fundamentally prior to entering into a covenant. The latter is soteriological in nature whereas the former is dealing more with perseverance.
68. Wenham, *Genesis 1–15*, 50. "But here Abram is not described as doing righteousness. Rather faith is being counted for righteousness. Normally righteousness results in acquittal by the divine judge. Here faith, the right response to God's revelation, counts instead. As the rest of the story makes plain, this faith leads to righteous action (e.g., 18:19), but only here in the OT is it counted as righteousness."
69. Hamilton, *The Book of Genesis Chapters 1–17*, 427.

70. Moo, “Genesis 15:6 and the New Testament,” 155–56.
71. Chisholm, “Evidence from Genesis,” 40–41. In the flow of the text, Abram’s faith makes him right before the Lord and thereby eligible to enter into the covenant with him.
72. Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, 175–77. Both “faith” and “faithfulness” share the same root (אמן). See later discussion for why these two ideas are closely related in this context.
73. Scholars differ on how the parallelism exactly works. Zemek proposes that “righteous one” and “proud” are parallel and “faithfulness” and “not upright” are parallel. However, there may be a chiasm happening in the text especially since “upright” and “righteous” are a matched pair (cf. Deut. 9:5; 32:4; Ps. 32:11; 33:1; 64:10). Thus, the simple antithetical parallelism is not discounted by the chiasm found in this verse. Rather, both are complimentary and for that reason, Robertson, Zemek, and I all reach the same conclusion about the nature of “faithfulness” in this verse. They argue that the context of pride suggests that faithfulness to trusting God is in view. My point is that such a “context” is strengthened by seeing the chiastic structure of the verse, which directly contrasts “faithfulness” and “pride.” See Ibid., 178; Zemek, “Interpretive Challenges Relating to Habakkuk 2.”
74. Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, 175–77.
75. Merrill, *Deuteronomy*, 190. In this case, this deals with morality (wickedness versus righteousness), which gives one standing or basis for God to bless.
76. Zemek, “Interpretive Challenges Relating to Habakkuk 2,” 53; Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, 175–78.
77. Zemek, “Interpretive Challenges Relating to Habakkuk 2,” 52–54; Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, 175–78.
78. Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, 60.
79. Ibid., 177–78. Robertson rightly sees that “by his faithfulness” refers to “live” and not to “righteous” in this context.
80. Zemek, “Interpretive Challenges Relating to Habakkuk 2,” 53.
81. See Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, 177–78. Robertson acknowledges that this text does not explicitly state the exact source of one’s righteousness (since it is outside of one’s self). Nonetheless, the echo to Genesis 15:6 (which Robertson picks up upon) answers such a question. God accounts faith as righteousness. Hence, Habakkuk 2:4 asserts the way one will survive exile but also implies the way one becomes righteous as well. They go hand in hand for, in the end, only the righteous will stand and both of those interrelated realities are through an enduring true faith. Along that line, both the parallelism and the intertextual context suggests that “faithfulness” is lived out in reference to “faith.”
82. Paul’s translation of Habakkuk 2:4 matches the original closely and differs from the LXX translation.
83. Moo, *The Epistle to the Romans*, 76.
84. Witherington, *Grace in Galatia*, 235.
85. Contra Cranfield, *The Epistle to the Romans*, 100–2. Cranfield believes that the verse actually structures the epistle. I am not claiming that here. Rather, that justification conceptually leads to sanctification in Paul’s argument. Hence, Habakkuk 2:4 cannot be separated from that discussion since it has ramifications upon it. See discussion in Moo, *The Epistle to the Romans*, 78.
86. Moo, *The Epistle to the Romans*, 78.
87. Schreiner, *Romans*, 353; Moo, *The Epistle to the Romans*, 421.
88. Lane, *Hebrews 9–13*, 319–320.
89. Lane, *Hebrews 1–8*, 15.
90. This does not regard the issue of whether Jesus is eternally son. This does not regard how the Son eternally relates to the Father but rather how Christ fulfills the role of the Davidic king. See

Schreiner, *Hebrews*, 65; Moo, *The Epistle to the Romans*, 50; Schreiner, *Romans*, 43–44.

91. As discussed, this is warranted since there is ample precedent that the psalm speaks of the Messiah. Even more, the prophets already anticipated one who was priest and king along the lines of Psalm 110 (cf. Ezek. 21:27; Zech. 6:9–15). Following this rationale, *Auctor* discusses how Psalm 110:4 speaks of Christ.
92. Oswalt, *Isaiah 40–66*, 413.
93. Evans, "Isaiah 53 in the Letters of Peter, Paul, Hebrews, and John," 162–63. "Casual" allusion refers to an allusion with a formal introduction.
94. Lane, *Hebrews 1–8*, 47. Lane rightly observes that the term מֵאֱלֹהִים can denote angels or God himself. The LXX translates it as the former and quite a few modern English translations the latter. The LXX translation could be correct for the psalmist never addresses God and then refers to him in the third person. He would have said "You made him lower than *Yourself*" if he wanted to talk of God.
95. As discussed, the sense of the Hebrew contrasts two individuals: the proud and the righteous. In the LXX, the notion is significantly different. The Greek translation discusses a coming deliverer who, if he shrinks back, God does not delight in him but the righteous one will live by God's faithfulness. Paul's translation does not include the contrast but simply states that the righteous will live by faith. Paul's matches the MT more closely than the LXX. *Auctor*'s translation of Habakkuk 2:3 refers to the One who comes as the Messiah. This is appropriate since Habakkuk himself will talk of such an individual in Habakkuk 3:1–15. Note the parallel between Habakkuk 3:13 and Genesis 3:15.
96. See Guthrie, "Hebrews," 983.
97. Lane, *Hebrews 9–13*, 305.
98. Lane, *Hebrews 9–13*, 306; Bruce, *Hebrews*, 275.
99. Bruce, *Hebrews*, 274.
100. Ibid, 273–74 ; Lane, *Hebrews 9–13*, 306.
101. Schreiner, *Hebrews*, 335; Guthrie, "Hebrews," 984. In fact, the famous "hall of fame of faith" will serve as an illustration of that reality (cf. Heb. 11).
102. Guthrie, "Hebrews," 984.
103. Moo, *The Epistle to the Romans*, 78.
104. See Moyise, *The Later New Testament Writings and Scripture*, 81–110. Moyise notes no major citations to particular laws in the book of Hebrews.
105. Martin, *James*, 8; Davids, *James*, 64.
106. Martin, *James*, 9.
107. Moo, *The Letter of James*, 50.
108. See discussion in chapter 4 concerning redemptive history in Nehemiah. House's comment reflects that Israel was awaiting a time in the future when exile would come to a conclusion, just like the wilderness wanderings came to a conclusion.
109. Moo, *The Letter of James*, 80.
110. Ibid., 223–24. It is highly likely that James was written early. If that is the case, some of the Gospels had not yet been penned. Nevertheless, James could still refer to the underlying and accurate traditions of what our Lord said, which would eventually be codified in writing.
111. Ibid.
112. For a discussion on dating see Moo, *The Letter of James*, 25.
113. Ibid., 122; Richardson, *James*, 128.
114. Moo, *The Letter of James*, 141. See fn. 117 for additional discussion on the idea of justification from works. James may have an eschatological courtroom scene in view (cf. Matt. 12:37) which validates they had saving faith. The evidence for that validation is how faith has worked. Hence, James and Paul use to different issues along the same axis of being right with God. Paul affirms God justifies by faith which James acknowledges (James 2:14) and James emphasizes what that

faith looks like on the last day which Paul agrees with. Both stress justification by faith alone in this way.

115. Ibid., *The Letter of James*, 137–38.
116. Moo, "Genesis 15:6 and the New Testament," 159–60.
117. Moo, *The Letter of James*, 122. James' idea of righteousness has a judicial component because he talks about a faith that saves. Even then, both James and Paul believe in justification by faith. The way James relates faith and works (as discussed above) demonstrates this. Works result from faith when it reaches its fruition or fullest expression. As such, works point back to genuine saving faith which alone saved. Accordingly, James' "justification of works" ultimately refers to the eschatological examination of works to point back to and vindicate saving faith. Justification is always by faith alone but in the final court, one's faith will have produced fruit which will be noticed and will evidence that one always had the faith that alone saves and made one right with God.
118. Again, I am not claiming Paul came before James. Nevertheless, it is a true statement that Paul discussed this passage.
119. Ibid., 112.
120. Since James came before Paul, it might be more fitting to say that Paul's emphasis actually corresponds with James. See Ibid., 25.
121. Michaels, *1 Peter*, 49:8.
122. Ibid., 226.
123. Ibid., 251.
124. Schreiner, *1, 2 Peter, Jude*, 50.
125. Schreiner, *1, 2 Peter, Jude*, 112.
126. Ibid., 492. Although they are different words, Schreiner acknowledges overlap.
127. Moyise, *The Later New Testament Writings and Scripture*, 42–59, 67–71.
128. Green, *Jude and 2 Peter*, 134–36.
129. Schreiner, *1, 2 Peter, Jude*, 469.
130. Bauckham, *2 Peter, Jude*, 96.
131. Knight, *Pastoral Epistles*, 298.
132. Davids, *The Letters of 2 Peter and Jude*, 77.
133. Depending on when Jude was written, certain NT books may have not been composed yet. One could still argue that they were accurate traditions that would later become codified in those books. Jude is still modifying the tradition of *1 Enoch* as well. See Schreiner, *1, 2 Peter, Jude*, 409.
134. Davids, *The Letters of 2 Peter and Jude*, 77. In addition, Jude changes the subject of the sentence of *1 Enoch* from God to "Lord" (Jesus). This also shows that he brings that text more in line with biblical theology.
135. Ibid., 77–80.
136. Schreiner, *1, 2 Peter, Jude*, 469.
137. Jude's modifications of *1 Enoch* does not undermine this assertion. Under the inspiration of the Spirit, Jude's modifications could not only have made the document more in line with other scriptural texts but what the historical person of Enoch said.
138. Davids, *The Letters of 2 Peter and Jude*, 77–80.
139. Ibid., 65. The same logic goes for Korah and Cain who opposed God's commands and ordained order.
140. Beale, *Revelation*; Osborne, *Revelation*; Beale, *John's Use of the Old Testament in Revelation*; Fekkes, *Isaiah and Prophetic Traditions*; Kowalski, "Transformation of Ezekiel in John's Revelation"; Ruiz, *Ezekiel in the Apocalypse*.
141. Beale, *Revelation*, 180–81.
142. Osborne, *Revelation*, 229; Beale, *Revelation*, 322–26; Chou, *I Saw the Lord*, 200–1.

143. Thomas, *Revelation 8–22 Commentary*, 355.
144. Bauckham, *Theology of Revelation*, 106–7.
145. Osborne, *Revelation*, 635; Beale, *Revelation*, 892.
146. Bauckham, *Theology of Revelation*, 107.
147. Chou, *I Saw the Lord*, 230.
148. Beale, *Revelation*, 366; Chou, *I Saw the Lord*, 207.
149. Kruse, *The Letters of John*, 82–83; Akin, *1, 2, 3 John*, 38:97–98. Yarborough recognizes the "oldness" of the law goes all the way back to Leviticus 19:18 and beyond. See Yarbrough, *1–3 John*, 97. That further anchors this discussion to Leviticus 19:18.
150. Kruse, *The Letters of John*, 82–83; Akin, *1, 2, 3 John*, 38:97–98.
151. Carson, *The Gospel according to John*, 484. Carson says, "The *new* command is not 'new' because nothing like it had ever been said before. The Mosaic covenant had mandated two love commandments: 'Love the Lord your God with all your heart and with all your soul and with all your strength' (Dt. 6:5); 'Do not seek revenge or bear a grudge against one of your people, but love your neighbour as yourself. I am the Lord' (Lv. 19:18). Jesus taught that all the law and the prophets were summed up in these two commands (Mk. 12:28–33; *cf.* Rom. 13:8–10; Gal. 5:14). John himself can elsewhere recognize that in certain respects this is 'no new command' at all (1 Jn. 2:7–8). Why, then, should he here report that it is 'new'? Its newness is bound up not only with the new standard ('As I have loved you') but with the new order it both mandates and exemplifies" (484).
152. Smalley, *1, 2, 3 John*, 51:57. As Smalley points out, Jesus anticipates the inauguration of the new covenant but the readers in John have experienced it. This denotes a progression in redemptive history.
153. Fitzmyer, "Old Testament Quotations in Qumran," 331. Fitzmyer still argues the apostles did something akin to those at Qumran. However, the findings in this case show there must be at least something different since there is substantial uniform exegesis in the NT, whereas Qumran is less controlled. Furthermore, some of the usages Fitzmyer appeals to could be logical deductions of the text endemic to a fitting use of the OT. In such a case, the overlap is not because they used the same idiosyncratic methods but rather a reasonable methodology used even in the modern day and by any sensible reader. Having made those qualifications of Fitzmyer's findings, his observations on Qumran in contrast with Dodd's observations on the NT are substantial.
154. Beale, *New Testament Biblical Theology*, 21; Scobie, "The Structure of Biblical Theology," 187–94. Scobie argues for a structure of God's creative order, God's Servant (Christ), God's people, and God's way (ethics). This chapter has covered quite a few of these topics.
155. Along this line, we can also discuss how continuity and discontinuity works. In the end, both compare and contrast New Testament realities with the Old. This presumes that we have an understanding of the Old Testament originally meant. That is hermeneutical continuity.
156. Schreiner, *New Testament Theology*; Beale, *New Testament Biblical Theology*; Thielman, *Theology of the New Testament*. See particularly, Beale, *New Testament Biblical Theology*, 16.
157. Hamilton, *What Is Biblical Theology?*, 14–19.
158. Köstenberger, *John*, 473. Truth primarily refers to God's revelation. By implication, would God's revelation be true if it contained (hermeneutical) error? That would seem to be out of character of the "Spirit of truth."

7

THE CHRISTIAN HERMENEUTIC

READING AS THEY READ AND INTENDED

HOW THEY READ, AND THE QUEST FOR AUTHORIAL LOGIC

We began this book with the quest for authorial logic. We looked to see how the biblical writers thought and wrote and how we can learn from them. We examined the hermeneutic of the prophets and apostles in the previous chapters gleaning certain insights into how to better read them. As we now look to synthesize what we learn from them, it is fitting to summarize how they read, thought, and wrote.

Fundamentally, the prophets and apostles were focused upon authorial intent. They not only claimed this with introductory formulas but also showed this in their practice. Within this, the prophets were exegetes and theologians. They paid attention to the main ideas and the literary and intertextual context of past revelation. They even focused upon its details, down to the very word. Their thorough work shows they cared about meaning. The prophets also understood texts had intended implications upon life and theology. They knew, at times, these implications had been developed throughout progressive revelation. In this way, the prophets also cared about the intended significance of a text. As a result, they followed their predecessors' rationale and via new revelation, expounded upon those implications. Because they knew theology and God's plan, they wrote not only to confront their present situation but also with a view to the future. Although they did not know the future exhaustively, the prophets set up for

later individuals (prophets, Christ, and apostles) to further elaborate on their ideas.

The New Testament does not divert or disconnect from this rationale but maintains and completes it. They too were exegetes who paid attention to individual phrases and words as well as the context of a passage. The apostles were also theologians who knew the big picture of Scripture; knew the interconnectedness of the Old Testament; and via new revelation fleshed out the themes, ideas, and ramifications earlier highlighted by their predecessors. Where the apostles' conclusions mystify us, we actually find their logic textually expressed in the intertextuality of the Old Testament. Instead of devaluing authorial intent, they depended upon it. This helps us trace their theology.

In sum, the biblical writers read the Scripture carefully. Rather than reading it out of context, they read previous revelation in its fully intended context. The biblical authors understood how previous authors had intertextually connected their writings with antecedent revelation. This situated those texts in larger theological contexts and within God's plan. As a result, in their own writings, the prophets and apostles continued the logic of their predecessors and further fleshed out the theological significance of past revelation. This in turn sets up for future revelation to continue that trajectory. The logic of the writer is textually expressed in the intertextuality of Scripture. That is the continuity between prophetic and apostolic hermeneutics.

HOW WE READ: MORE THAN A CROSS-REFERENCER

Christian Hermeneutic in Continuity with Biblical Writers

In attempting to model our interpretation after that of the biblical writers, we must remember to concentrate on how they read. As repeated throughout this book, the prophets and apostles were both *readers* of Scripture and those who *revealed* Scripture. As we also discussed, both aspects play a distinct yet related role in the quest for authorial logic. The biblical writers intertextually looked back at prior revelation to see its meaning as well as theological implications and trajectory. That is how they read. This reading serves as a platform for further development. The

biblical writers via new revelation added information to Scripture that defined and detailed those theological implications of a text. That deals with how they revealed. Again, the question of hermeneutics is not how the biblical writers revealed new information but how they read what had already been revealed. When we look to whether we can imitate their hermeneutic, the "reading aspect" of their rationale is what we ought to concentrate on.

With this in mind, if we look at a standard hermeneutics textbook, we will see the need to talk about historical context, genre, context, grammar, and word study. Textbooks will also focus upon the priority of authorial intent in both its meaning and implications upon life.[1] In the introduction, we wondered if this was legitimate. How do we prove such methodology is correct and that we are not over-reading or underreading a text?

If we stop and think about how the biblical writers read their Bible, it is remarkably similar to what we have been taught. They cared about authorial intent. They cared about history and God's plan.[2] They knew both literary and intertextual context.[3] They carefully studied grammar and words.[4] They understood that the ideas (meaning) of past revelation had implications and consequences (significance).

The biblical writers' hermeneutic reflects how they believe the Bible communicates. This explains to us how we should read it. We can have confidence we need to study a passage from its historical background down to the very word because that is the way the prophets and apostles believed the Bible works. That is how they read Scripture, and thereby that is how they expressed their ideas in Scripture. That is how they articulated their intent. Accordingly, the biblical writers have not just told us to rightly divide the word of truth (2 Tim. 2:15) but have shown us how to do it. Their hermeneutical method does not derail all that we have traditionally learned. Rather, their methodology substantiates it.

That should be immensely comforting to us. We are not following some random method. Instead, we should have confidence that the traditional hermeneutical methodology is correct. In addition, the prophets' and apostles' example should convict us to treasure and read the Scripture as intensely as they did. So, let us go back to those hermeneutics books we may have, refresh our memory on how to study the Scripture, and then do it with great zeal.[5] We do not need a new hermeneutic but rather need to carefully practice what we already have. In doing so, we focus on what the

biblical writers focused on when they read Scripture: authorial intent. We thereby think their thoughts after them. We read the way they read. We repeat the hermeneutical method they had. Their logic thereby becomes our logic. All of this occurs because we follow their intent as they followed their predecessors. As such, the prophetic and apostolic hermeneutic becomes the Christian hermeneutic.

That being said, I can supplement the traditional discussion with the insights gained through this study. Often times, looking at other passages might be confined to the step of "cross-referencing." Sometimes this occurs at the end of the hermeneutical process. However, the interconnectedness of Scripture plays a far more pervasive role in the biblical writers' rationale. Intertextuality informs how the biblical writers understood history as well as the literary context, phrases, and words of Scripture. Examining how we can practically discern intertextuality in these areas can help make us better interpreters of the biblical writers' intent. After all, we want to make sure we gain all the information they willed in the text. So we need to become more than a cross referencer when looking up other texts. There is "inspired cross-referencing" taking place, and by discerning that we can enhance our understanding of their intent.

Historical Context

With this in mind, we can proceed to discuss how the biblical writer thought through historical background. The author does not live in a vacuum. Understanding the world in which he lives helps us better understand his writing. Thus, we study how various areas of culture, politics, geography, religions/ideologies, nations, and historical events are involved in the text at hand.[6] Those considerations enhance the realism of a passage and help us relate to the original author's and audience's circumstances.[7] They also sharpen our understanding of the issues and ideas the author deals with as well as the words, phrases, and logic that he employs.[8] Ultimately, historical backgrounds paint a picture of the world surrounding the author, which helps to explain the purpose of his writing (book or passage), as well as explain particular ideas that he appeals to or engages against.

The prophets' and apostles' intertextual work adds another layer to this. As we have seen, the biblical writers did not merely interact with their culture and history but also interpreted it theologically. They understood

that God was at work in history and that their lives were part of a bigger story. As such, they wrote not only with a view toward their immediate audience but also to participate in advancing God's plan. Hence, we are not only looking at what was happening around the author at the time of writing but also how he saw himself at this particular juncture of redemptive history. We are looking for that redemptive historical situation. That provides further insight into the greater theological issues he wrote toward.

For example, we are not just trying to understand the event of Israel's return from Babylon in 538 BC. We also seek to grasp how the writers of Ezra or Nehemiah understood their circumstances theologically. They see this moment as God granting Israel a "second chance" to live for him (cf. Neh. 9:31–32). However, the question is whether or not this return marks the absolute completion of the exile (cf. Isa. 60:1–22).[9] House observes that the books of Ezra and Nehemiah answer this by stating that while God is faithful, the exile is not yet over (cf. Neh. 9:36). This paves the way for the story to continue (in the New Testament).[10] Consequently, the redemptive historical situation helps us to see that these "nice stories" about building the wall and temple are equally about a theology of God's faithfulness and the exile.

Likewise, Paul's epistles need to be grounded not only in the circumstances of Paul's life but also how his mission fits within the greater plan of God. As briefly discussed last chapter, Paul understood his calling was to the Gentiles (Gal. 1:16). That participated in God's larger agenda to show his Servant's glory to the ends of the world (cf. Isa. 42:7; Acts 1:8). His epistles work to accomplish this mission (Gal. 4:11; Phil. 2:16; 1 Thess. 3:5).

This enhances the way we read the Pauline epistles. We may view his writings as having arose purely on pragmatic grounds—namely, he wrote a letter because of a situation in a church. That is true and we do not want to dehistoricize Paul's letters. Historical backgrounds will help us better understand Paul's intent and how he particularly deals with a specific situation.

However, such an effort is not apart from Paul's overarching mission. He wrote his letters not only to address pragmatic needs of the moment but also theological needs evidenced by that situation. He recognized a particular church's circumstances were a redemptive historical opportunity to address larger issues that would shape the universal church for years to

come. This is precisely why he desires his writings to be read by other congregations (Col. 4:16) and calls for leaders to pass what they have learned down to future generations (2 Tim. 2:2). As discussed, he knew he was writing Scripture, which is profitable for all (2 Tim. 3:16).[11] Hence, if we read Paul's epistle and *merely* think, "This letter is Paul dealing with the problems of Philippi," we miss the point. That is a means (albeit an essential one!) to an end; an end defined by Paul's understanding of the bigger picture of God's plan and how his mission fits in redemptive history. Hence, understanding redemptive history helps to show how each of his letters make a larger theological contribution than we may have originally anticipated. Schreiner puts it aptly:

> Thus, his [Paul's] letters were part of his missionary work, written to encourage believers to continue in their newfound faith. The strengthening function of his letters does not imply that the letters were hastily written instructions lacking any organization or coherence. Nor does the fact that he addressed specific circumstances suggest that Paul tacked this way and that, offering any advice that appeared to help his churches at the moment. What made Paul such an effective missionary is that he wrote his letters out of deeply held and thoroughly thought-through convictions. These convictions anchored him and his churches as they passed through storms in which false teaching and immoral behavior threatened the churches' survival. Paul made a lasting impact precisely because he tackled the specific circumstances in the churches from a worldview that was powerfully coherent.[12]

In addition, just as history not only shapes the overarching purpose of a book but also its specific ideas, so redemptive history can do so as well. The biblical writers' redemptive historical consciousness shapes their thinking on particular biblical themes and concepts. For instance, we observed that the Gospel writers traced the life of Christ in light of how that fit in the big picture. Their awareness of redemptive history allows them to identify and communicate the significance of various events of his time on earth. We also noticed that redemptive history plays into how the New Testament writers used the law. They knew that Christ was the goal and fulfillment of the law (cf. Matt. 5:17; Rom. 10:4). This shaped how the apostles relate to and apply the law. We will comment more on this particular subject later, but for now, the above illustrates that redemptive history helps to form how the biblical writers think through particular theological implications, issues, and details. We will thereby need to be aware of this as well.

At this point, we might wonder, "How do I understand the redemptive historical situation and grasp its significance on a passage?" Here are some

steps:

1. Become more familiar with the Bible's story line. That will enable us to see how each piece of revelation contributes to the formation of that plotline. Thus, reading our Bibles more and seeing how the prophets and apostles weave this together is essential (cf. Neh. 9:1–38; Pss. 78; 105–6; Dan. 9:1–19; Acts 13:13–41; Gal. 3–4). Thankfully, the Lord has also provided teachers who have trod this path before us and provide the results of their own studies. Reading them can enlighten us as well.[13]

2. Based upon that, we should understand where the author is in the story line and how he makes a contribution to God's agenda in that era. We can see how the particular details of a text and its historical circumstances "fit" in contributing to achieve what God had in mind for that time. How does a book uniquely accomplish God's purposes at that given moment? In addition, we can also see how redemptive history can shape the details of a text. Such a context can explain to us why certain things were happening (like miracles). Redemptive historical factors may also impact the way a writer uses prior revelation and its theological ramifications. For example, how does the use of the law change after Christ came than before?

3. Finally, understanding redemptive history provides an awareness of not just where the writer is at but where the story is heading. As discussed, the prophets and apostles were quite mindful of that. Here is where we can begin to ask the question of directionality. Having understood how the author positioned himself in redemptive history, how does he set up for the future? How does he position his particular ideas to play into God's greater agenda? Where is this going and how does he begin (or continue) that process?

Overall, historical background shapes the purpose of the book relative to the immediate circumstances. It also helps to formulate specific ideas and concepts with which a biblical author will interact. All of that is vital and the biblical writers' theological perspective on history does not detract from this but adds to it. The redemptive historical background shapes the role of a book in God's plan. It thereby helps to formulate the theological purpose

of a book. It shapes the way biblical writers will deal with specific topics and/or the significance of certain details in a text.[14] It also points to how they set up their ideas to have ramifications in God's plan. The writers of Scripture, guided by the Spirit, thought both historically and redemptive historically and we should also in order to follow their intent.

Literary Context

Literary context bridges the more overarching aims of a book to the content that accomplishes that goal. Hence, traditionally we study not only the immediate context surrounding a text but also how it fits within the entire book.[15] Altogether, that gives us an entire framework that helps us see how one verse or text precisely aids in proving a point in a paragraph or chapter, which in turn participates in fulfilling the purpose of the entire book. Defining the function of a text within the entire flow of the book is the goal of literary context.

Scholars also acknowledge context goes far beyond the level of a book. That is where intertextuality fits in. The prophets and apostles read and wrote in light of a variety of other passages. Those external texts provide additional theological ideas and even an embedded rationale that informs the writer in making his point.

Hence, as we study the context of a passage, we need to remember that we are not just looking for what immediately surrounds the text. We are not even just searching for nice topical references that support a theme in the passage. We are looking for the greater context the author intentionally appeals to. From this, we discover how he may have appealed to other important concepts to bolster his idea. We also may see a pattern of logic from the text(s) he alludes to which helps to shape his own rationale in the text.

This particular analysis is important. We have said "context is king" and that is no understatement. We have observed the intertextual context helped us to better understand the richness of the Old Testament. The stories and prophecies were expositions of theology. We also noted how the Old Testament connected with the New to become the theological fabric of the latter half of Scripture. If we want to understand the theological substance of Scripture, we need to do the hard work of studying the context the biblical writers thought through and set up for us to understand.

How do we examine this intertextual literary context?

1. We need to collect all the dots. We should be looking to see if the author makes connections to earlier texts. As discussed earlier, there are a variety of criteria to build a case that an author made an allusion.[16] Initially, this is based upon "linguistic distinctiveness." We need to prove the language is pointed enough that it triggers one to think of one text(s) as opposed to others. We then must show that the author intentionally alluded to the other text by seeing if the context matches or even depends upon that prior piece of information.[17]

   We can replicate the above process and make sure that we have collected all the dots, all the interconnected texts involved. An author can allude to multiple texts in his writing. He could also cite a text which itself alludes to multiple antecedent passages. He could do both. In any case, our job is to make sure we have identified all the interconnected passages.

2. We then start to connect the dots. This deals with how revelation builds upon itself. The following questions can aid in this endeavor:

- Do they provide an explicit interpretation of the text? If so, what is it?
- Do they focus upon an implication? If so, what is that implication and how do they develop it?
- How do they set up for or anticipate future revelation? What is the directionality of these texts?

Answering these types of questions helps us to see how the prophets and apostles build a theology and a rationale from one passage throughout the canon.

3. We then connect the dots to the passage at hand. How does the intertextual connection(s) contribute to the text we are studying? The following questions can help us see the value of the author's rationale:

- How does the author build upon the logic and theology of his predecessors?
- How does he use this to contribute to his argument in the immediate context as well as to the book as a whole?
- How does his work in alluding to previous revelation also advance the theology he draws from?
- How does his work set up for later revelation (if applicable)? Is there a directionality in this text?

We are not the first to identify the allusions of a biblical text and to establish the nature of their connections. While I have encouraged us to be "more than a cross-referencer," people who have compiled the cross-references in your Bible have done so at times based upon the criteria I stated above. So that is a good place to start. Concordances (electronic or hard copy) can also be used to run searches on words or phrases that may evidence correspondences. Various commentaries have also picked up on how biblical writers appealed to a larger literary context. They can help us find the ways the author referenced other Scriptures and the nature of how he "used" it. Certain works are dedicated to that very task.[18] So we are not in this alone. Lots of resources are available to help us go through the steps outlined above.

This section points out that we cannot merely look at the context that immediately surrounds a text. The way the prophets and apostles thought and wrote indicates that they often branched further out to other pieces of revelation. To fully understand their intent, we should look for those connections. In doing so we can "connect more dots" and gain a fuller picture of how the author was completely reasoning.

Word Study

Word study is used to determine the precise nuance of a term in context.[19] Part of this process is seeing how a word is used throughout the Scripture.[20] In doing so, we may at times discover that a word actually is associated with a developing theological theme in progressive revelation. I want to be careful to say that a word does not necessarily denote a theological idea inherently.[21] "Salvation" does not always denote our understanding of how we are saved from God's wrath by faith (cf. 1 Tim. 4:16) and "seed" does not always discuss Genesis 3:15.

Nevertheless, authors can use certain terms consistently to remind their readers of a particular theme and how past writers expounded upon that concept.[22] Examples of this include the metaphor of the vine (cf. Ps. 80:14; Isa. 5:2; Ezek. 17:7–8; 19:10; John 15:1–5), the concept of seed (Gen. 3:15; 2 Sam. 7:10–14; Gal. 3:16), and the eagle metaphor (Ex. 19:4; Ps. 103:5; Isa. 40:31). This development of theology is based upon how an author uses a word in context. This not only affirms the Scripture is precise to the word, but also that word study can be part of the linguistic criteria by which we identify how authors weaved their texts and messages together.[23] Doing word study with this in mind can help us find important associations in Scripture.

At this point, I can also point out that intertextuality does not require identical terms to generate a connection. Scholars have observed that synonyms also work as well as phrases and motifs that resonate with the original idea of a text.[24] For example, even though different words are used, the image of one "smashing the enemy's head" (cf. Num. 24:17) would recall the promise of Genesis 3:15.[25] Again, we are looking for linguistic factors that would trigger us to remember an earlier text. Overall, word studies can point to intertextual connections but we should also make sure we look at synonymous words or catch phrases that would provide a link between certain texts.

So What?

I have tried to provide several practical strategies to help us read Scripture more like the biblical writers. Fundamentally, the practices of the biblical writers affirm our standard exegetical practices. In addition, their practices remind us that intertextuality supplements our understanding of historical background, literary context, and word studies.

However, to some, this just seems like some academic exercise. One might wonder, "Who cares?" What is the point of any of this? All of it goes back to the question we asked at the beginning of how we connect exegesis with theology. How do we know the lesson the author wants us to gain from a text? This question is particularly pertinent for texts that do not make propositional statements. We can more easily understand the theological importance of blatant truth claims, such as "Great is YHWH" (Ps. 145:3) or "God is love" (1 John 4:8) or "for by grace you have been saved through faith" (Eph. 2:8). They are expressions of theological fact. However, stories,

poems, or prophecies often cause us trouble because they do not carry such clear declarative statements. Is there any theology in those passages ? If so, how do we discern it?

That is answered by our findings in the quest for authorial logic. The author, by pointing us to other texts, gives us clues to his own rationale as well as the theological ideas he is working with in his own writing. Consequently, the alluded texts serve as anchor points that ground our own interpretation of non-propositional literature. *They point out to us the ideas the author intended for us to understand better in his work*.

As discussed, such intertextuality helps us see how God's faithfulness is exhibited in the conquest as he keeps his promises (Josh. 23:14). We can see the glorious nature of the Davidic promises in Solomon's kingdom (1 Kings 4:25). We can see the beauty of the Davidic covenant in the Psalms (Pss. 72, 89). We can see a theology of Jesus as the new Adam (cf. Luke 3:38). This begins to show us that various texts are not just illustrations of moral principles but also explanations of how theology precisely fleshes out in God's plan. Hence, by understanding the way the authors thought and wrote, we have a better strategy to see how theology works in texts we (particularly as Westerners) are not as comfortable gleaning theology from.

However, intertextuality does not only aid in understanding the theology of nonpropositional literature. After all, intertextuality happens in other genres that contain quite a few propositions (e.g., legal and epistolary literature). In such instances, the intertextual context woven by the author helps to connect his propositional statements with other biblical theological themes and the greater story of God's plan. That can provide the background behind why we are commanded to live a certain way.[26] It can illustrate how a certain theological theme is lived out at a certain point of redemptive history.[27] It can bring out the value of obedience relative to God's greater plan.[28] It can also help fill in the logic of the reasoning behind certain propositional statements and bring out how those truths impact other themes and ideas in theology.[29] Ultimately, the prophets never wrote about theology in a vacuum; thus, intertextuality can help to fill in the full nature and/or consequences of propositional statements. That helps us not only to understand them better but also to be transformed by them and live them out.

Thus, the answer to the "so what" question is "so what." Intertextuality helps us to see the theological "so what" of any given text. It helps us build

a bridge between exegesis and theology by thinking the thoughts of the writers after them. As we have seen, the prophets and apostles are exegetes and theologians. They made the bridge between exegesis and theology by virtue of their intertextual logic. They often developed theology by tracing how texts were interconnected in the Scripture. Our job is just to think their thoughts after them and by seeing how they wove Scripture together, we gain the same bridge between exegesis and theology, the bridge they originally intended. We thereby know not only what they meant but also its bearing upon theological issues and themes.

That being said, I want to offer five important cautions at the end of this discussion. First, not every text of Scripture will have an intertextual connection back to the previous text(s). Once again, we return to authorial intent. We only want to identify an association when the author makes one. We follow his intent. A lack of allusions in a particular text or verse does not mean that the passage is completely disconnected from theology, the big picture, or from other revelation. We might discover that the author makes an intertextual connection in the immediate context of a passage. That *may* have bearing upon the text at hand. The larger context of a book in redemptive history should at least have some bearing on all the content within the book. The text itself could be propositional and make a theological statement. So there are still plenty of ways to make connections and discern theology. Nonetheless, we do not want to force a connection when there is none. We want to listen and submit to the dual-author's intent and not our own. If we have learned anything from the hermeneutics of the prophets and apostles, it is that they claimed "just as it is written." They asserted that they remained consistent with the original intent. Our reading of Scripture should be just so as well.

Second, as mentioned in this study, I advocate that *antecedent* revelation inform our reading of the text at hand. This is again part of the whole notion of authorial intent. The authors of Scripture cannot draw from revelation what does not yet exist. Moses cannot use Matthew's material. Instead, writers allude back to what has been written.[30] While this activity often sets up for future revelation, I have argued that previous revelation shapes later revelation and not the other way around. That is the precise concept of the prophetic hermeneutic continuing into the apostolic hermeneutic. Hence, this notion of context is not the same as reading at the "level of the canon," which allows the entire canon (both revelation

antecedent and subsequent to a text) to shape the meaning (as opposed to significance) of a passage.[31] Such a reading can easily lead to eisegesis, and intertextual analysis needs to guard against it.[32] A healthy focus on the author's intent will deal with this concern.

Third, along that line, none of what I said above can be done apart from the normal exegetical process. Historical backgrounds, genre, literary context, textual criticism, syntax, and word study are all still required. Intertextual analysis is not a magic bullet and when done alone, it will actually fail. There is a major tension between the exegetical details and their intertextual relationships. We can often focus on the minutiae to the exclusion of how that relates to the writer's agenda. As such, we can lose how a text produces theology. On the other hand, if we allow the intertextual context to be too controlling of the text, we can inadvertently misrepresent what the text actually says.[33] We can eradicate all of those details that actually provide the development and beauty of the theology discussed. We actually would commit a form of eisegesis. I am not arguing here for an either/or but an imperative of a both/and. After all, the prophets and apostles did both. To engage in an either/or approach rejects the way they read Scripture. If we are to embrace the way they read Scripture, we must embrace exegesis and intertextuality (which is within exegesis technically speaking). That whole method helps to build a bridge between the details and the big picture, exegesis and theology, even interpretation (meaning) and application (significance). For even though I speak a lot of theology, ultimately, the writers of Scripture believed that such truth transforms.

Fourth, intertextuality is about precision. To be sure, one can read the Bible and gain its general meaning without intertextuality. Our goal is to gain *all* the author intends. So we must be careful of saying intertextuality provides "hidden" meaning or that without its mastery one will never understand the text. These are simply not true. Intertextuality helps us to be better interpreters of Scripture—people who gain more fully all that the biblical writers originally meant in a text.

Fifth, I understand reading that the Bible this way is no small effort. It requires an understanding of the big picture (redemptive history) as well as the detailed connections between texts. Lest one fall into despair because the task seems too great, let me say that while this is what good Bible study demands, we (and I definitely include myself here) are moving in that

direction. We all have to start somewhere, and so we need to be patient as we begin. We may never grasp all of this perfectly this side of heaven but we can daily draw nearer to that goal. Like all areas of sanctification, we have not achieved perfection but press onward to the upward calling (cf. Phil. 3:14). Instead of being discouraged, we can be thankful. Our realization of how much we do not know amplifies how profound the Scripture is. Every time we study one part of the Scripture, we move to the goal of knowing Scripture better—for now we understand one part of Scripture better, a part that contributes to the whole. Even more, every time we study, we learn profound truth, and every new lesson learned should make us grateful.

SPECIAL ISSUES

"Connecting the dots" not only helps us deal with the basic bridge between exegesis and theology but also helps to resolve certain unique issues in interpretation. Although the observations gained from this study will not solve those matters entirely, they can still be of great use in helping us approach them. After all, the New Testament's use of the Old, Christ in the Old Testament, the use of the law, and the nature of application all revolve around how the authors read, thought, and wrote. Because of this, understanding their logic plays a vital part in resolving some of the tensions within these matters. It shows the importance of studying the interconnectedness of Scripture.

New Testament Use of the Old

I would be remiss if I did not comment on the New Testament's use of the Old as an implication of this study. After all, it was the impetus for this entire endeavor. Much of what I have said affirms the methodology and findings of others like Beale, Kaiser, Carson, Hamilton, and Bock.[34] In addition, I believe it makes four contributions to our thinking on the matter.

First, this study illustrates the biblical writers' rationale is textually articulated. One of the reasons the New Testament's use of the Old is difficult is that we are puzzled about how they have thought through the text. It appears very foreign or random to us. However, as observed, the apostles often built upon the logic of their predecessors. This explains why the New Testament's use of the Old can be so perplexing at times. The

apostles rely upon a logic articulated in passages we have not studied or thought through. We may think of the New Testament writer's use of the Old as novel when, in actuality, the Old Testament has already explained and reiterated that particular application of prior revelation. We may believe the New Testament takes the Old out of context when in fact, we have not considered context enough.

Let me provide a simple illustration of what has occurred. At one point or another, some of us have entered into the middle of a conversation. The lack of context can often create some awkward moments for us in that situation. What we have done in the New Testament's use of the Old is walked into the tail end of essentially over a millennia of conversation (texts intertextually relating to other texts) and accused everyone except ourselves of being hermeneutically awkward.

As opposed to being random or subjective, the apostles' logic is textually defined. The New Testament writers often develop a chain of interconnected Old Testament texts which provide much information about the ideas and implications the apostles are dealing with. Hence, we do not need to speculate about their rationale. Instead, their logic is expressed by and builds upon text after text of the Old Testament. We just need to read the entire conversation. We can codify the apostles' logic, and in doing so observe that the New Testament's use of a passage is not bizarre but rather quite understandable and even relatively expected.[35]

Second, this study shows that the apostles' choice of text is intentional and significant. Why did the New Testament writer select the specific Old Testament text? At first, we might not even think this is an important question. Perhaps that was the only passage that came into his mind or it rhetorically matched his agenda. Nonetheless, our study has illustrated that if the apostle was so "simple" he could have chosen more obvious passages. For example, why does Matthew quote Hosea 11:1 to talk about the Exodus from Egypt? Quoting from the book of Exodus itself would be simpler. Similarly, why does Paul, in Galatians 4:21–31, talk about Hagar and Sarah from the vantage point of Isaiah 54:1? Quoting strictly from Genesis makes far more sense. The same idea applies to instances where an apostle will quote a single passage yet introduce it as what the prophets (plural) states (cf. Matt. 2:23; Acts 15:15). Why does the author select one text, yet say that many prophets say the same thing?

The whole notion of a chain of texts helps to answer these questions. Fundamentally, their choice of text(s) often points to a line of thought in the Old Testament. Matthew's choice of Hosea points to how Hosea used the Exodus as opposed to just the Exodus itself. Paul's citation of Isaiah and Genesis in Galatians 4 indicates he desires to read those passages together. These observations support Dodd's thesis of a "larger context of the Old Testament" as well as Hays' notion of *metalepsis* (one text indicative of a whole). Even more, at times, the apostles' choice of text was not only to point to the whole line of thought but also to point to the specific contribution a text made to that entire chain of texts. Hosea uniquely develops the theology of the Exodus by correlating sonship, new David, and a new Exodus. Paul appeals to Isaiah who has developed certain implications of faith, the new covenant, and Messiah from Sarah in Genesis.

Thus, the apostle's selection of a text is strategic, as opposed to coincidental. This helps sharpen our methodology as we engage in the New Testament's use of the Old. Thinking through the question of why the writer selected a certain text forces us to consider the unique properties or contribution of that passage. In doing so, we can better grasp the way the apostle was thinking.

Third, the continuity of the prophetic and apostolic hermeneutic helps us identify the theological significance of the New Testament's use of the Old. We often discuss this topic to figure out whether the New Testament used the Old in justifiable ways. However, we should not only discuss why they can do what they did but also why they did it in the first place. The prophetic hermeneutic sets up theology that is imported, developed, and at times "fulfilled" in the New. Matthew's use of Hosea is not merely justified but demonstrates Christ as new David and new Moses who will accomplish a definitive deliverance for his people. Paul's use of Genesis and Isaiah demonstrates the exclusivity of faith from beginning to end. Jesus born in Bethlehem fulfills a prophecy in Micah 5:2 (Heb., v. 1) showing he is the new David who will revive the Davidic dynasty.[36] The examples found in this study show the apostles' use of the Old was not only justified but produced theology.

Accordingly, by not thinking through the prophets' rationale we have not only underread the Old Testament but also the New. Thus, our goal is not merely to absolve the biblical writers of hermeneutical wrongdoing but

also to understand the theological "so what" of their use of Scripture. We want to know their intent. The continuity of the prophetic to apostolic hermeneutic aids in that endeavor.

Fourth, our discussion about hermeneutics may provide some clarity on an implication of the New Testament's use of the Old; namely, how should we now read. Some argue since the apostles used typology or some other methodology, we should adopt the same approach for every passage. That is not exactly the case. We observed a distinction between reading and revelation. Put differently, the biblical writers are not only readers of Scripture but also authors. When they read past revelation, we observed they handled it with care. However, they also gave new revelation which legitimately defined and expounded particular theological implications of a text. That is how theology develops. We need to be careful to imitate how they read as opposed to how they wrote new revelation. We do not have new information to highlight new theological implications of past revelation. Rather, our job is to seek what the authors have already revealed, the implications they establish, the connections they legitimately formed, and thereby the theological ramifications they advance. As discussed, the biblical writers read Scripture caring about the author's intent. Our job is to do the same and articulate all that they wove together for us. We connect the dots they established; we do not create new dots. Immense theology is already there, we do not need to (and cannot) add anything new.

Along that line, the examples throughout this study illustrate how the New Testament's use of the Old opens one's eyes to the depths of Scripture. Those passages are worth our time to study and mine their depths. My goal here is not to rewrite the way we study the New Testament's use of the Old but to give us supplementary strategies to analyze it better. The points above help us better understand the full context, logic, theological import, and hermeneutical implications of the apostles' use of the Old Testament.

The Use of the Law for a Believer

As a teacher of the Old Testament, one of the most frequent questions I receive concerns how we apply the Old Testament law as those who live under the new covenant. The matter is controversial and complex. However, going back to the approach of the prophetic hermeneutic to the apostolic hermeneutic can help us wade through this matter.

Intertextuality points out two important factors in dealing with this issue. First, the prophets and apostles understood God has a plan for all of history. Accordingly, they were aware of how the law participated in the bigger story of redemption. We have already discussed previously that Moses and Isaiah anticipated that a new law would eventually come in light of the Servant's work (Deut. 18:18; 30:1–6; 34:10–12; Isa. 54:6). An era will commence when the entire "point" of the law will be accomplished so that the law will be fulfilled.

Thus, as talked about in the previous chapter, we should not be surprised when Paul or the author of Hebrews comes along and declares that we are no longer "under the law" (Rom. 6:14–15), or that with Christ's sacrifice a new system must be in place (Heb. 7:12). We should not be surprised when our Lord declares that all foods are clean (Mark 7:19). They declare what the Old Testament established, developed, and anticipated. The law is in force for a certain reason in a certain era of redemptive history. That will change when the Servant comes to do his work. Believers, because the new covenant has come, are no longer bound to keep the Old Covenant laws.[37] We are in a certain stage in God's plan, anticipated by the prophets and proclaimed by the apostles, where it is not obligatory. Intertextuality on the "big picture" level helps us frame an answer to this question.

At this point, some may object and ask if murder, adultery, or worshipping other gods is permissible. This brings us to the second intertextual factor. Part of the assumption within the debate is that the law *inherently and independently embodies* God's moral authority. Thus, if we are no longer under the law, we no longer have any moral authority over us. However, the law is far more complex than this. Moses wrote the law with indications that the law is an intertextual document. It provides specific applications of how to live out truth found in prior revelation.

We can illustrate this through the Ten Commandments. Within this, the clearest example of intertextuality is the fourth command about the Sabbath. Moses explicitly states the reason Israel is to keep the Sabbath is because God did, as was revealed earlier (Gen. 1–2). This sets up a paradigm that the laws are actually *applications and demonstrations of transcendent theological realities, ones established at creation*. We can see this intertextual pattern in various commands. For instance, in the second commandment, God warns Israel to not make him into an image of

anything in heaven above (בַּשָּׁמַיִם מִמַּעַל), earth beneath (בָּאָרֶץ מִתָּחַת), and waters beneath the earth (בַּמַּיִם מִתַּחַת לָאָרֶץ). Such language parallels the wording of God's activity on days two and three (cf. Gen. 1:3–13). Our lives are to reflect the distinction between Creator and creation. The third commandment concerning God's name seems to echo the concern with naming (Gen. 1:5, 8, 10) found in the creation account. God has the right to name and does not name the sun, moon, and stars to show his supremacy over them (Gen. 1:14–15).[38] In light of this, treating God's supremacy and name with respect is mandatory.

The fifth commandment of honoring father and mother seems to echo the family structure established in Genesis 2:24.[39] Again, this command seems to be applying what God ordained at creation. A final example is the tenth commandment to not covet. In Genesis 3, the woman's desire for the fruit is the same word for "covet." Even more, the wording of Deuteronomy 5:21 (תַּחְמֹד ... תִּתְאַוֶּה) parallels the wording of Genesis 3:6 (נֶחְמָד ... תַּאֲוָה). This evidences that the tenth commandment echoes the woman's actions in Genesis 3:6. By picking up on the language of Genesis 3:6 in the tenth commandment, Moses show why Israel now cannot covet in a post-fall world. They stand for what God originally ordained in creation and against anything associated with its demise. He thereby applies a lesson established in Genesis to Israel.

The above suggests that the law is a highly intertextual document. As such, Moses's intent for the law is not merely to give binding commands but rather to teach Israel how to live out (and point to) the way God ordained the world to be at creation. That accords with the word "*torah,*" which means to point or to teach.[40] Such instruction is not in name only. Rather, the above examples show the law operates this way. Moses linked the law to greater truths, which do not change over time. The New Testament writers maintained the same interpretative paradigm. They quoted the law in order to instruct people about the changeless nature of the Creator (cf. Rom. 7:7).[41] Along that line, Jesus and Paul also use the law to point to broader realities. God cares not only about the ox but also the pastor (1 Cor. 9:9; 1 Tim. 5:18). God cares not only about the adulterous act but also the issue of lust (Matt. 5:27–28). Such extrapolations of the law make particular sense if the law was intertextual to begin with. It always pointed to the highest standard of perfection found originally at the "very good" creation (cf. Gen. 1:31). Thus, the laws of the Old Testament taught

important lessons that are perpetually binding. They establish the nature of their ongoing significance.

The two intertextual factors above point out that while we may not be under the law itself, we are still under what the law pointed to: the character of God and what he established at creation. Schreiner articulates this well:

> Nevertheless, they are not normative merely because they appear in the Mosaic covenant, for that covenant has passed away. It seems that they are normative because they express the character of God.[42]

This provides a basis for how we are to approach studying the law. The law by intention and even by title is a teacher. It instructs. Intertextuality brings this out. It shows how the law is theological in nature. It fleshes out the practical implications of God's character and what he ordained in creation. It specifically shows how theology fleshes out into every aspect of Israel's life. It thereby can provide us a paradigm for comprehending our own priorities and worldview. If the law is a teacher, our job is to learn from it and live those lessons out. Within this, we need to remember that we are not under the law. Hence, we may not always live out what the law precisely mandated. Other times our applications of the law might be identical with what the Mosaic law prescribes. However, this is not because we are obligated to keep the Mosaic law. Rather, we follow the logic the law intends. We see how it teaches about God's character and creation and their ramifications. We then apply those principles into our lives. In living out the implications of those truths to the fullest extent, we fulfill the intent of the law. Such an approach follows the logic of the law as it continues in Christ and the apostles. It reads the law the way it was designed to operate.

An illustration might be of some use here. Our parents might have placed certain regulations on us. They might have told us to go to bed at a certain time or eat our vegetables. When we leave home and are no longer "under their roof," we are not obligated to follow the letter of their laws. Nonetheless, we might think it is a good idea to sleep as well as to eat healthy. We do not do those things because we are under their rules but because we believe those rules taught us good habits.

In the same way, the prophets and apostles knew that relative to the big picture, we are no longer under the law of the Mosaic covenant. The child has become a son and no longer needs the steward (cf. Gal. 4:1–3). At the same time, the biblical writers also understood how the law worked

intertextually. They knew it, as a teacher, was inherently linked to God's revelation of himself and his creation. Thus, the prophets and apostles appeal to the spirit of the law or the principles behind the law as truths we still live out as those in the new covenant (cf. Isa. 1:11–13; Jer. 7:22–23; Hos. 6:1–3; Mic. 6:8; Zech. 7:1–7; Gal. 5:14; 1 John 2:7–8).[43] That rationale proves quite useful in how we read the law and apply it into our lives. In this way, the prophetic hermeneutic continues to the apostolic hermeneutic, which becomes our own interpretative framework.

Messiah in the Old Testament

Another major interpretative issue is how to preach or teach Christ from the Old Testament. How can one honor the New Testament affirmation that Christ is found throughout Moses and the prophets (cf. Luke 24:27) and yet not force Christ into Old Testament texts?[44]

Again, such questions go back to the quest for authorial logic, to what the prophets and apostles knew and how they wrote. As discussed, certain scholars sometimes assume the prophets were not aware of the Messiah because they did not have such theological sophistication or were too entrenched in their time to think of grander matters.[45] Our findings have observed such assertions are mistaken. The prophets were cognizant of complex theological concepts, like a messianic individual, from the very beginning. They wrote with a view of God's plan such that their texts intentionally set up for future ramifications in redemptive history. Our discussions on the intertextuality of Genesis 3:15, the way the Davidic covenant plays out in the prophets, and the way Hosea used the Exodus all demonstrate that Moses and the prophets weaved together a sophisticated picture about the Messiah. Messianic theology is a part of the Old Testament writers' rationale. Such awareness and intertextuality substantiates the pervasiveness of messianic prophecies in the Old Testament (e.g., Gen. 3:15; 49:10; Num. 24:17; Ps. 16:10; 22; Isa. 52:13–53:12; Mic. 5:2).

That is not to say every verse in the Old Testament directly concerns Christ. The prophetic hermeneutic not only affirms Messiah is an important part of the Old Testament but defines how he is in the Old Testament. While they did prophesy about Messiah, the prophets did not make every text Christocentric. We need to make sure we find him in the Old Testament the way they intend.

Along that line, we are back to connecting the dots. We can observe two ways the prophets connect the Old Testament with Christ. First, they do so on a macro level. They understood the story line of Scripture has Christotelicity (Christ is the end or goal of the plot line). Moses, at the very beginning, establishes this end. He prophesies of the Seed who would resolve the curse of creation and evil (Gen. 3:15; 49:10–11; Num. 24:17–19). Later prophets show how God preserves the line of the Seed in Israel and then in David's family. However, the prophets observe no historical individual in that line is the Messiah. The kings of Israel and Judah fail, and the nation plunges into exile. Nevertheless, the Old Testament writers know history is moving to an ultimate Davidic king who would rule the world and have victory over wickedness (cf. Ps. 72:9; 110:4–5). That Messianic individual would take care of sin (Isa. 53:1–11) and fulfill God's promises for Israel and the world (cf. Isa. 11:1–10; 60:1–22).

Conversely, at the very end of the Old Testament story line (cf. Ezra and Nehemiah), the prophets testify to the lack of such fulfillment. They still look forward to the Messiah. Malachi capitalizes on this redemptive historical situation by proclaiming that a messenger will come to announce the coming of this individual (Mal. 4:5). The end of the Old Testament looks to Christ and the New. Luke picks up from here (cf. Luke 1:5–25). From beginning (cf. Gen. 3:15) to end, the Old Testament story line anticipates Christ and shows how God's plan on a macro level moves to him.

Accordingly, instead of trying to force Christ into every text, we can zoom out and see how the prophets relate individual texts to that grander story line. With that, we can see how God moves his plan forward to Christ. By tracing how the prophets weave the story of the Old Testament together, we can see how to preach and teach Christ as the Old Testament marches toward him.

Second, on a micro level, prophets weave together individual chains of texts and motifs that link with Christ. This can happen in a variety of ways. As already observed, the prophets did prophesy of the Messiah. The way certain texts build off of earlier messianic texts helps to show how they are messianic predictions (cf. Num. 24:17; Ps. 110:6; with Gen. 3:15). Furthermore, certain textual chains in the Old Testament develop how the second person of the Trinity is a participant in God's plan. We observed this

with the whole discussion on the Rock, the Angel of the Lord, leading Israel in the wilderness (cf. Deut. 32:4; Ps. 78:16, 35; Isa. 8:14; cf. 1 Cor. 10:4).[46]

Beyond direct prophecy or participation, Old Testament intertextuality can exhibit how the prophets prepare for the Messiah. For instance, the prophets link certain passages with the Davidic covenant which thereby apply to all Davidic kings but particularly Christ (Ps. 69:9, 25; 109:8; cf. John 2:17; Acts 1:20). Later prophets even weave those Davidic covenant texts into their own prophecies of him (cf. Ps. 22; Isa. 53). Thus, texts that interconnect with and exposit the Davidic covenant are a key conduit for seeing how the theology of Christ is developed in the Old Testament. The prophets formulate other chains of texts as well. The motif of the shepherd (Ps. 23) links with Messiah via Ezekiel 34:1–23. The vine passages concerning Israel seem to connect with the Davidic dynasty (cf. Ezek. 19:10; John 15:1). The prophets connect the sacrificial system with the Servant's work (Isa. 53:4–6). Accordingly, a variety of motifs and concepts are tied with Christ in the Old Testament in preparation for the New.[47] By that, there is much theological preparation for Christ in the Old Testament. Space prohibits further illustration, but others have trodden that path.[48] Even more, you can also discover these Messianic connections yourself as you piece various Old Testament texts together.

Accordingly, the above discussion demonstrates that in our busyness to "see Christ in every text," we not only may commit unnecessary eisegesis but we also miss where and how Christ is genuinely found. The prophets did weave texts together in a variety of ways in order to deliberately contribute to the ongoing discussion about the Messiah. In addition to direct prophecy, the connections on the level of the story line of Scripture as well as within the individual allusions of a text exhibit how the prophets write about and anticipate their Savior. They may even show how the second person of the Trinity participated in redemptive history. The prophets knew what they were doing. That means we can have confidence when we approach the Old Testament to find him there. We just need to connect the dots, see how they intersect with Christ, and show people how the Old Testament moves intentionally in that trajectory. By following the prophets' logic, we can trace these developments and successfully see how Christ is thoroughly discussed in the Old Testament.

Application

The subject of application is both difficult and yet so vital. Perhaps the first question one might have is whether we can even apply the Bible. After all, the Bible is an ancient book. It talked about issues in those days. Does it have any bearing upon what is happening today? The quest for authorial logic tackles this question. We observed that the prophets and apostles wrote with directionality. They knew their texts entailed ramifications (significance) for generations to come. Hence, they spoke through the immediate circumstances to the big picture. They intentionally desire for their writings to shape our lives today. Application is possible.

That being said, we need to be careful in how we apply Scripture. As mentioned earlier, the intent of an author includes meaning and significance. Moreover, meaning leads to significance. This is a double-edged sword. On one hand, it reminds us that true understanding of Scripture without application falls short. On the other hand, it also reinforces that application that does not coincide with the intention of the author is really misapplication. "Good moral lessons" drawn from the wrong texts may make us feel good or spur us to live godly lives. Nonetheless, if our application does not abide in the intended significance of a text, we actually ignore what God desires us to learn and to live from that passage. We need to be careful that our applications of texts honor the author's speech-act.

So how do we do that? The quest for authorial logic can help us here. It reminds us of how the biblical writers read and applied Scripture. This reflects how they fundamentally believed the Scripture communicated and the ways it was to be used. Surveying through their various usages of Scripture can help us get a feel for how they applied the Bible. The following diagram is my own attempt to synthesize the general nature of their applications. This can help us frame our own approach to applying the text:

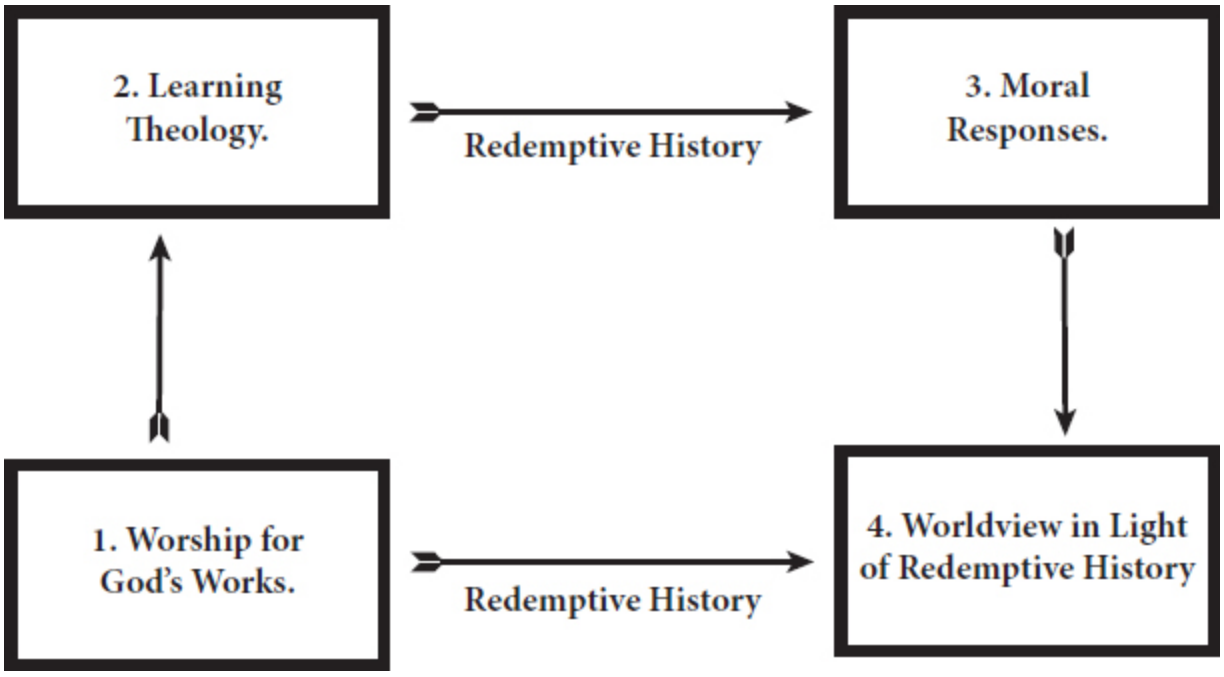

Diagram 1.1 Ways Biblical Writers Apply Scripture

1. *Worship for God's Works.* A text may, in and of itself, describe an event or reality that can be appreciated. This is especially true of narratives. To be sure, we can learn the theology that is actualized through the events described (see the next point). Nevertheless, part of the author's intent may be for us to marvel at the works of God. The prophets' use of Scripture points to this application. For example, they charge us to meditate on God's wonderful acts (Ps. 145:4–6). We also saw previously that prophets recounted history for the sake of doxology (cf. Neh. 9:1–3). Thus, we too can worship the God who did these wonders in the past. When reading the Gospels, we can appreciate what Christ did. He healed the leper (Matt. 8:2–4), died for our sins (Luke 23:26–43), and rose again (Luke 24:1–12). We should be amazed at those realities. A similar logic arises with Old Testament narratives (e.g., marveling at the crossing of the Red Sea; Ex. 14:1–31; cf. Ex. 15:1–27). The biblical writers reflect upon past revelation to give thanks to God for what he has done. If we adopt their rationale, we have much to be grateful for—an entire revelation of God's mighty, compassionate, gracious, and righteous acts.

2. *Learning Theology*. Texts oftentimes provide us lots of theological information. For example, the epistles teach us about doctrine. The Scripture provides us precious promises we cherish. Even more, throughout this book we observed how the biblical writers were theologians by the way the connected their texts with past revelation and developed certain theological themes. Their intertextual work intended to teach us theology. Accordingly, as we see how Scripture builds upon Scripture, we learn truths about God's person, how he orders reality (systematic theology), and how God's plan unfolds (biblical theology). Understanding these truths are applications in and of themselves.

   This is where we need to slightly rethink application. We might be inclined to just think application pertains to doing moral actions or learning what is right and wrong. However, in the Bible, part of how the biblical writers applied the Scripture was in how they thought. The psalmists meditate on the acts of God and what they theologically reflect about him (Ps. 71:17; 77:12; 145:1–7). The author of Hebrews exposits several Old Testament texts to challenge us with profound thoughts about Christ's supremacy (Heb. 1:1–14; cf. Ps. 2:7; 45:6; 102:25; 110:1). Understanding God and his plan more is an act of worship and vital for life. We should not neglect this aspect of the biblical writers' rationale.

3. *Moral Responses*. Certain texts not only teach theology but show how we should practically respond to that. God's holiness demands holy living (1 Peter 1:13–3:7). God's promise should make us hope and trust (1 Peter 1:13). Narratives also legitimately illustrate right and wrong. The narrator evaluates the characters' actions in the story in a variety of ways (cf. 2 Kings 17:7–18). As such, his moral judgment is part of his intention in writing. For this reason, later writers use past stories to warn God's people about the consequences of disobedience (Ps. 95:7–8). Paul then rightly states these texts serve as models for us today (cf. 1 Cor. 10:6). Morality might not be the only point of a story or prophecy but it is still part of its message. All that to say, Scripture often contains moral implications.

That being said, we should examine this further. What should we do if a command is cultural or situated in a certain point of redemptive history? This does happen. We observed this with the law. Stories might provide another instance. We should not always do exactly what the characters do. Another example occurs in Philippians. How do we handle the command to tell Euodia and Syntyche to be at peace (Phil. 4:2)? Do we need to tell those now-deceased women to get along? To be sure, the biblical writers do specify applications locked into very specific situations.

The quest for authorial logic can help here. Even in these cases, we recall the prophets and apostles wrote knowing their dealing with the present circumstances had bearing upon the future. All Scripture is profitable (2 Tim. 3:16). Hence, we can still apply the principles and implications of what they wrote to our lives. We already illustrated this with our earlier discussion of the law. In this way, redemptive history and culture play a role in application. This is precisely why I located point 3 of our diagram down the line of redemptive history.

However, how do we know if a command in Scripture is cultural or tied to redemptive history versus what is universal? The quest for authorial logic can also help answer this question. Carson provides an excellent explanation:

> So when God commands people to rend their clothes and put on sackcloth and ashes, are these precise actions so much of the essence of repentance that there is no true repentance without them? When Paul tells us to greet one another with a holy kiss, does he mean that there is no true Christian greeting without such a kiss?
>
> When we examine the rationale for these actions, and ask whether or not ashes and kissing are integratively related to God's revelation, we see the way forward. There is no theology of kissing; there is a theology of mutual love and committed fellowship among the members of the church. There is no theology of sackcloth and ashes; there is a theology of repentance that demands both radical sorrow and profound change.
>
> If this reasoning is right, it has a bearing on both foot washing and on head-coverings. Apart from the fact that foot washing appears only once in the New Testament as something commanded by the Lord, the act itself is theologically tied, in John 13, to the urgent need for humility among God's people, and to the cross. Similarly, there is no theology of head-coverings, but there is a profound and recurrent theology of that of which the head-coverings were a first-century Corinthian expression: the proper relationships between men and women, between husbands and wives.[49]

Carson's explanation revolves around seeing major biblical theological themes of Scripture versus something that is an application of that theology. Certain commands are the theological theme that runs through the Scriptures. We should apply those commands with essentially a one to one correspondence. However, some commands are individual and derived from those themes. They are particular applications of those larger theological ideas. As such, those commands may be cultural and tied with a specific redemptive historical situation. In those cases, the author's intent is that later generations understand how to follow his pattern of logic as opposed to his precise stipulation. With that, our job again goes back to connecting the dots. We need to see how a particular text/command is situated intertextually in Scripture. We need to determine if a command is a repetition of the theme or if it is something within a certain theme of Scripture and provides a specific application of that grander idea.

There is still much to specify and qualify especially in light of the abuses of this idea. I will do this shortly. Suffice it to say for now that the practical/moral reaction to theology is one response the writers have intended in their writings. We need to carefully think through this.

4. *Worldview in Light of Redemptive History*. Finally, texts have ramifications upon shaping redemptive history. Understanding where God's plan has been and where it is going helps us know where we fit in God's agenda and our purpose therein. Nehemiah used Scripture to this end. Having recounted Israel's history, the nation knew it needed to renew the covenant. That was its purpose at that time (cf. Neh. 9:1–38). In the same way, the prophets and apostles write so that we understand our place in God's plan. This can happen on a broad level. We can understand God's promises to us, how the story will unfold (Rev. 4–19), and how we generally should live in light of that (Rev. 2–3). This can happen on a specific level. The background of the temple helps us to know better our role as the temple in God's plan (1 Cor. 3:16; 2 Cor. 6:16). The background of Adam and a new Adam helps us to understand the significance of being a new humanity (Eph. 2:15). The way God

operates in his plan helps us to know how to be sanctified (Gal. 3–4). The biblical writers wove together texts to show the breadth of redemptive history or specific theological themes that help us understand our general purpose in this life as well as God's purpose in particular commands. They inform us of how we must act now if our lives are to count. As I say to my students, the question is not how the Bible is relevant to us; the question God will ask is whether or not we were relevant to the Bible. For this reason, we should not neglect such an application of those texts.

Final Observations on Application

The categories above are helpful in shaping the questions we may ask to lead us from meaning to significance. Nevertheless, a given text does not necessarily have all four components. While I have provided a synthesis above, it cannot supplant the inductive approach stressed by the book. The above discussion can give us some good questions to ask but in the end, we need to walk through the author's rationale to determine what exactly is taking place. Sometimes an indicator of an author's writing strategy is through his choice of genre. For example, a narrative can present God's past acts at which we are to marvel (point 1), a theology that results from those actions that we need to learn (point 2), and a contribution to the story line of Scripture that informs how we understand our place in this world (point 4). The expositional sections of an epistle might stress a certain development in theology, which we need to understand (point 2). An exhortational part of an epistle might emphasize a moral response to theology (point 3), resulting from a theology presented earlier in the book (point 2). It is our job to determine how the author was reasoning as he was writing, how he thought through the implications/applications of previous revelation, and how he continued that pattern in his own writing. That helps us see how the text links with theology—and from that, the particular types of applications the author desired us to make. The points made above can help guide our thinking in that regard.

Along this line, while I have cautioned against using later revelation to inform the meaning of the text (since earlier authors cannot quote later authors), how we deal with application is an entirely different story. As I already mentioned above, in dealing with moral applications or issues of worldview (points 3 and 4), we have to factor in culture and redemptive

history. How do we know if we are doing this correctly? Later revelation can give us a guide to how new redemptive historical and cultural situations factor into application. After all, part of the biblical writers' hermeneutic is how they hone in on and further define certain ramifications and applications of a biblical text. Accordingly, later revelation helps us to see how to rightly apply Scripture because it illustrates to us how advancements in redemptive history factor in to applying theology to life.

Thus, by seeing how a text used previous revelation, and then how later revelation used that text, we can observe a full "trajectory" or paradigm of logic that gives us a pattern by which we can precisely apply the implications of that passage. It gives us a series of examples of how people at different stages of redemptive history and cultures lived out unchanging truth. That can inform us on how to apply the truth in our different culture at even perhaps a different stage of redemptive history.

Qualification on Application: Beware of Trajectory Hermeneutics

I have spoken of trajectory and need to make an important qualification. Others have used "trajectory hermeneutics" to argue that if an author were here today, he would have approved certain practices even if they contradict what he stipulated earlier. Some examples of this would be women leaders in ministry (1 Tim. 2:9–15) as well as homosexuality (1 Cor. 6:9–11). The argument is that the biblical writers advanced a trajectory of equality and love such that in the present, the authors would embrace women in the pastorate and accept other practices (like homosexuality).[50] Quite a few scholars have responded at length to these assertions.[51] Interestingly enough, such discussions go back to the author's logic. Is there this hermeneutic of redemption, liberation, and equality, as some suggest?[52]

My simple response is that the continuity of prophetic and apostolic hermeneutics establishes a clear plot line in Scripture, where creation (Gen. 1–2) moves to fall (Gen. 3) and then to a new creation (Isa. 65:17; Jer. 31:31; Gal. 6:15; 2 Cor. 5:17; Rev. 21:1), which parallels pre-Fall creation (cf. Isa. 11:1–10).[53] In essence, it is paradise lost to paradise regained. Within this, the New Testament epistles are quite close to us in the scheme of redemptive history. There is not really much of a trajectory between us and those texts. *Scholars who appeal to a trajectory hermeneutic in this*

regard have quite a different trajectory than the biblical writers. My use of "trajectory" in hermeneutics by no means endorses such methodologies.

Rather, I would suggest that those who use "trajectory" in the manner above actually have misconnected the dots. I would suggest this on three levels. First, the trajectory hermeneutic does not properly assess where the trajectory has been. Carson reminds us above that identifying biblical themes is an important way of seeing a universal application versus a cultural application. I would argue the issues of marriage (Gen. 2:24; Matt. 19:5) as well as a woman's role (Gen. 2:18; Eph. 5:22; 2 Tim. 2:12–14) are some of those overarching biblical themes that actually start from creation and go through the New Testament. Accordingly, the trajectory is not rooted in love or equality as some have posited. Furthermore, such breadth argues these commands are binding for all time. The trajectory hermeneutic misconnects the dots concerning the way Scripture develops these particular themes.

Second, the trajectory hermeneutic does not properly assess where the trajectory is heading. As discussed, Paul's reasoning is immersed in how the biblical story line moves to parallel original creation. However, the trajectory hermeneutic proposes Paul's position would have evolved in light of present developments.[54] They thereby propose a different story line, one that does not move to original creation but to some kind of higher thinking of the current day.[55] That is entirely different than what Paul envisions. Thus, the trajectory hermeneutic misconnects dots in how the apostle understands the big picture.

Third, since the trajectory hermeneutic misconstrues the redemptive historical trajectory, it also misconstrues how specific New Testament passages connect with that trajectory. Initially, texts concerning women in ministry (Gen. 2:18; Eph. 5:22; 2 Tim. 2:12–14) as well as homosexuality (Rom. 1:26–28) make reference back to creation.[56] Consistently, as opposed to connecting with a trajectory of freedom or equality, these texts are immersed in the trajectory I have described in the two points above.[57] For those reasons, these passages are not providing commands that can change but rather something that is fixed as the theology of creation is fixed. This brings up another issue. In essence, trajectory hermeneutic attempt to argue for a parallel between the Mosaic law and New Testament assertions. They contend just as the law anticipated its fulfillment, so New Testament ethics may be eclipsed. However, the Old Testament specified when Christ comes

a new law will be in place (Deut. 30:1–6; Jer. 31:31–34). The New Testament does not make such a claim but instead poses itself as binding and useful for the church (Eph. 2:20; 2 Tim. 2:1–2; cf. 2 Tim. 3:16–17).[58] In these ways, the trajectory hermeneutic has misconnected the dots in construing their trajectory making it an incorrect trajectory.

In any case, the misuse of trajectory does not negate that a redemptive historical trajectory exists. As some have pointed out, we should not confuse a "redemptive *movement* hermeneutic" with a hermeneutic sensitive to *redemptive history*.[59] The latter is the one that we are looking to have. We just need to follow the trajectory established by the continuity of prophetic and apostolic hermeneutics.[60] Seeing how one passage ties with both antecedent and consequent revelation helps us to see a logical pattern of how theology works out in redemptive history. This helps us to live that Scripture more accurately in the author's intent as opposed to disregarding it as some would have. After all, as we have observed, the prophetic and apostolic hermeneutics were all about how to *precisely live out* the ramifications of God's Word as opposed to *living apart from* those realities.

CONCLUDING THOUGHTS

What is the "Christian hermeneutic?" At the beginning of this study, we thought a radically different methodology than literal-grammatical-historical hermeneutics may be required because of how the biblical writers used Scripture. To answer this question we engaged in the quest and now must ask the question, "How did the biblical writers read their Bible?" Again, we want to know their *hermeneutic* or how they handled what was revealed as opposed to how they revealed further details to the implications of a text. Since we are not authors of Scripture, we cannot add theological information onto Scripture. Instead, we deal with what is revealed and so we want to see how they understood what was written.

In doing so, we discovered the scriptural authors demanded and displayed a respect for authorial intent. They cared about the historical background, literary context, grammar, and words of Scripture. They also knew how prior writers interconnected their writings with other texts on a variety of levels. They were well aware of the meaning of Scripture and "used" it in a way that abided by the original intent.

Their approach to interpreting prior revelation is no different than what is expressed in our standard hermeneutics textbook. Their method justifies why our approach to Scripture is correct. Even more, their logic showed us how Scripture works and as such, the intertextuality of the Bible helps sharpen our traditional methodology to gain the biblical writers' intent. Factoring in their intertextual perspective, we can see how the scriptural authors wrote with a view to redemptive history, with a context interconnected with other texts, and even with words that allude to biblical theological themes. They thereby develop complex theological ideas setting up for later writers to expand upon their ideas. They spoke to theological issues that transcend their own time. Sensitivity to intertextuality helps us bridge exegesis to theology for we follow the connections they made. Their intertextual work not only shows they did theology but also shows how we then obtain their theological message.

This process of "connecting the dots" within intertextuality helps to resolve certain special issues within hermeneutics. The questions of the New Testament's use of the Old, the use of the law, Messiah in the Old Testament, and application all revolve around the author's intent and rationale. Intertextuality helps us to see how the authors' logic is textually defined. With that, we have a solid foundation for how they thought and thereby how we answer these questions. "Connecting the dots" may be a simple method, but it has great solving power.

That leads to this final thought: Although the Christian hermeneutic is plain in its focus (authorial intent) and exegetical method, that does not mean its execution is simple. Our job, as the prophets and apostles before us, is to read the text to gain the author's intent and that intent is complex. Exegesis as well as analyzing all of the texts involved in the author's logic is a lot of hard work. Nevertheless, I hope this chapter helps us see that we can obtain the redemptive historical rationale spoken of at the beginning of the book. It is textually articulated through how the biblical writers repeatedly allude to revelation. We can and should discover this rationale, better understand the author's intent, and think their thoughts after them. Such a work is set before us, and now we need to make every effort to rightly divide God's Word (2 Tim. 2:15).

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1. See Kaiser, *Toward an Exegetical Theology*; Zuck, *Basic Bible Interpretation*; Köstenberger and Patterson, *Invitation to Biblical Interpretation*; Blomberg, *A Handbook of New Testament*

Exegesis.

2. For example, we observed this in their redemptive historical awareness (see chapters 4 and 6). We also observed this specifically in Daniel's seventy-week prophecy (see chapter 3).
3. Nearly every example cited in this book demonstrates this. One may see this in how Matthew cites both Jeremiah and Zechariah together (chapter 6), how the apostles juxtapose a variety of texts together (chapter 5), how the prophets build upon each other in the case of the Davidic covenant (chapter 3).
4. Examples of this include the discussion on "vine," as a symbol of new creation as well as the nation of Israel, and "seed." See chapters 3 and 6 for this.
5. Some excellent works include (but are not limited to) Köstenberger and Patterson, *Invitation to Biblical Interpretation*; Zuck, *Basic Bible Interpretation*; Stein, *A Basic Guide to Interpreting the Bible*; Duvall and Hays, *Grasping God's Word*; Kaiser, *Toward an Exegetical Theology*.
6. Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 93–94; Duvall and Hays, *Grasping God's Word*, 100; Zuck, *Basic Bible Interpretation*, 79–97.
7. Blomberg, *A Handbook of New Testament Exegesis*, 64–66.
8. Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 94.
9. House, *Old Testament Theology*, 512, 522.
10. Ibid., 522.
11. Kruger, *Canon Revisited*, 175–89. See also our previous discussion in chapter 5.
12. Schreiner, *Pauline Theology*, 39.
13. Hamilton, *God's Glory in Salvation through Judgment*; Dempster, *Dominion and Dynasty*; Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible*. Although one might qualify some of the specifics of some of these approaches, they are helpful in exercising the mind to think of the big picture. See also, McClain, *The Greatness of the Kingdom*; Kaiser, *Promise-Plan of God*.
14. House, "Old Testament Narrative," 245.
15. Kaiser, *Toward an Exegetical Theology*, 69–85.
16. See discussion in chapter 2.
17. Hays, *Echoes of Scripture*, 29–32; Beetham, *Echoes of Scripture*, 12–32. Again, Hays' fuller list of criteria include availability of the source text, volume of echo (linguistic clarity of the allusion), recurrence (did the author repeat the allusion elsewhere?), thematic coherence (does it fit contextually with the author's argument?), historical plausibility (would the readers have understood it that way?), history of interpretation (do other scholars agree?), and satisfaction (does it contribute well to the writer's purposes?).
18. Archer and Chirichigno, *Old Testament Quotations in the New Testament*; Beale and Carson, *Commentary on the New Testament Use of the Old Testament*; Hamilton, *God's Glory in Salvation through Judgment*; Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible*. See also all volumes in the New Studies in Biblical Theology series.
19. Kaiser, *Toward an Exegetical Theology*, 105–8.
20. Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 626–30.
21. Carson, *Exegetical Fallacies*, 45–47.
22. Kaiser, *Toward an Old Testament Theology*, 36–40.
23. Hays, *Echoes of Scripture*, 29–32.
24. Hamilton, *God's Glory in Salvation through Judgment*, 76–77.
25. Ibid.
26. Cf. our previous discussion on how temple imagery is used with sanctification. The biblical theological allusion helps to explain the significance of glorifying God in one's body in light of the fact that the church is God's temple. See Beale, *Temple and the Church's Mission*, 252.
27. We also can observe how certain truths, like God's holiness, are lived out from Old Testament to New. This will be important for our discussion in application.

28. Cf. discussion on temple imagery. See also discussion on the church as new humanity in Paul in chapter 6. The unity of Jew and Gentile plays into a greater purpose of showing that the gospel does solve the problem of sin for all mankind.
29. See Paul's discussion in Galatians 3:10–14 and the use of Leviticus 18:5 as an example.
30. Cf. Hays, *Echoes of Scripture*, 30. This deals with Hays' criteria of "availability."
31. See Kaiser, *Toward an Exegetical Theology*, 79–83. Contra Childs, *Introduction to the Old Testament as Scripture*, 76. I am full agreement with Kaiser about the principle of antecedent revelation.
32. Kaiser, *Toward an Exegetical Theology*, 81–83.
33. This is an accusation against some in the new perspective on Paul. See Moo, "The Climax of the Covenant," 394. See the essays in Carson, O'Brien, and Seifrid, *Justification and Variegated Nomism*.
34. See particularly Beale's method in Beale, *Handbook*, 42–43. See also, Bock, "Evangelicals and the Use of the Old Testament in the New, Part 2," 315–19; Carson, *Collected Writings on Scripture*, 280–83; Beale, *Handbook*, 2–13; Kaiser, "Single Meaning, Unified Referents," 88–89; Hamilton, "The Skull Crushing Seed of the Woman," 30–31; Caneday, "Curse of the Law," 185–209.
35. Cf. previous discussion in chapters 4 and 5. "Relatively expected" does not mean completely anticipated, but rather that the foundation of the NT's use of the Old was present in the Old.
36. Ibid., 64; Morris, *The Gospel according to Matthew*, 39.
37. Edwards, *The Gospel according to Mark*, 213; Schreiner, *Pauline Theology*, 322.
38. Matthews, *Genesis 1–11:26*, 154–55.
39. Hamilton, *God's Glory in Salvation through Judgment*, 99.
40. See Exodus 15:25, where the term denotes "showing" or "pointing." See Sarna, *Exodus*, 84. Sarna makes this connection but the theology of it is better expressed by Stuart. See Stuart, *Exodus*, 367.
41. Schreiner, *40 Questions about Christians and Biblical Law*, 104.
42. Ibid., 94.
43. Rosner, *Paul and the Law,* 218–19. This is what Rosner refers to as not reading the law as law-covenant but rather as prophecy and wisdom.
44. I might cite Rahab's red scarf as a type of Christ as an example of this. See also Greidanus, *Preaching Christ*, 2–3, for further discussion of abuses. See previous discussion on Luke 24:27.
45. See discussion in Rydelnik, *Messianic Hope*, 3–7.
46. See discussions on this in chapters 3–4.
47. Again, in all of these instances, the prophets are highlighting legitimate implications of prior revelation. The sacrificial system provides the nature of God's justice which the Messiah satisfies. Psalm 23 provides the nature of God as Shepherd. This picks up on God's role as Shepherd in the past and the role of the Davidic king as shepherd. Accordingly, there may even be messianic implications inherent in that text. If this is the case, then it naturally is picked up by Ezekiel to discuss the Shepherd as a new David. Similarly, the vine metaphor describes the state of Israel whom the Davidic king represents. Based upon this, it is logical to apply the vine to the king as Ezekiel does. All of these cases are logical inferences established by new revelation. Thus, we can say earlier revelation has certain messianic implications or bearing upon what Messiah will do. We can say earlier revelation establishes concepts which will have pertinence upon what Christ will accomplish.
48. Rydelnik, *Messianic Hope*; Kaiser, *The Messiah in the Old Testament*; Alexander, "Royal Expectations," 191–212; Satterthwaite, "David in the Books of Samuel," 41–65; Provan, "The Messiah in the Books of Kings," 67–85.
49. Carson, "Must I Learn How to Interpret the Bible?" 20–22.

50. Webb, *Slaves, Women & Homosexuals*; Fowl, *Engaging Scripture*, 119–26; Johnson, *Scripture & Discernment*, 144–48.
51. See Schreiner, "William J. Webb's Slaves, Women & Homosexuals"; Reaoch, *Women, Slaves, and the Gender Debate*; Grudem, "Redemptive-Movement Hermeneutic."
52. Webb, *Slaves, Women & Homosexuals*, 146–47; Longenecker, *New Testament Social Ethics for Today*, 86–87; Stendahl, *The Bible and the Role of Women*, 32–37.
53. Hamilton, *What Is Biblical Theology?*, 31–32.
54. Webb, *Slaves, Women & Homosexuals*, 146–47; Longenecker, *New Testament Social Ethics for Today*, 86–87; Stendahl, *The Bible and the Role of Women*, 32–37.
55. Reaoch, *Women, Slaves, and the Gender Debate*, 136–40.
56. Schreiner, *Romans*, 94.
57. Contra Webb, *Slaves, Women & Homosexuals*, 146–47; Longenecker, *New Testament Social Ethics for Today*, 86–87; Stendahl, *The Bible and the Role of Women*, 32–37.
58. See discussion in chapter 5 concerning how the apostles viewed themselves as a continuation of the prophets and how they also viewed the New Testament writings as Scripture.
59. Schreiner, "William J. Webb's Slaves, Women & Homosexuals," 54.
60. Reaoch, *Women, Slaves, and the Gender Debate*, 11. Reaoch's appeal to let "Scripture interpret Scripture" is helpful in this regard.

8

SCRIPTURE'S SOPHISTICATION, FIRST THEOLOGIANS, AND THE HERMENEUTICS OF SURRENDER

We started the quest for authorial logic wondering how to study our Bibles and consequently, how the biblical writers studied theirs. Throughout this entire book, we tried to solve this by seeing how the biblical writers "connected the dots" of Scripture together.

At the end, some may raise some questions. Have I covered every issue? No. There are many other factors of consideration in dealing with the New Testament's use of the Old.[1] Moreover, have I covered every controversial passage? No. As stated elsewhere, that would take tomes. Have I even factored in every single passage ("dot") in my explanation of particular biblical theological chains of texts or themes? No, I am sure I have not.

However, that is my point. There is a reason I am "missing" so much: The intent of the scriptural authors is sophisticated. What we have observed throughout this book is that the biblical writers are complex and careful readers and writers of Scripture. They understood Scripture with immense precision, from its intertextual context down to the very word. They carefully interwove various passages (which are themselves tied with various passages) to formulate profound theology under the superintendence of the Spirit. They consequently set up for later writers to do the same and so Scripture has a compounding complexity. Capturing that complexity in one book is impossible. All I can do is alert us to the core fact that it exists and that we need to understand and live it.

Along this line, some may accuse my book of just being "another book about biblical theology." In one sense, they are right. However, in another

sense, my goal is to do something more foundational. My purpose is not only to show how we do biblical theology but also, more importantly, *why* we can do biblical theology. We do biblical and systematic theology because the prophets and apostles were the first theologians. They thought and wrote with theology in mind as they developed the themes, ideas, and implications from earlier texts. Their writings are intertextual, and thereby theological in nature. Their writings naturally connect exegesis with theology for that was their intent, the way they thought and wrote. We do not make up our own theology. Rather, when we do theology, we are fundamentally discovering what the writers already did under the inspiration of the Spirit, and applying that to our thinking and living. Thus, in my mind, the quest for authorial logic is (part of) the justification for the entire theological enterprise. We do theology because the writers first did it for us. True theology is the perfect imitation of the biblical writers' own thinking in Scripture.

How do we gain insight into their theological sophistication? We do not need to make up our own hermeneutic. The quest for authorial logic demonstrates the biblical writers have shown us how to read. They read the Scripture the way they claimed and the way they demanded us to read (2 Tim. 2:15). They did so consistently; there is no hermeneutical shifting in Scripture. Such hermeneutical consistency demonstrates Scripture makes a demand upon how it must be read. The way the prophets and apostles read is the way they wrote and the way we ought to read. They have embedded in the Scripture the way Scripture should be interpreted. The Bible comes with "hermeneutic included." We may not always get everything right but that does not mean a standard does not exist. Rather, the biblical writers have set that standard. For a Christian, our hermeneutic then must be one of surrender and obedience, one that bows before how the Author has demanded his children read and seek what he has confluently intended through the human author.

At the point when we surrender, we unlock the true profundity of Scripture for we hone in on the core of the prophetic and apostolic hermeneutic: authorial intent. Fundamentally, they cared about the author's intent and we need to care about theirs. We thereby think the thoughts of the biblical writers after them, thoughts that read the Bible precisely and profoundly as it was always intended to be understood. At that moment, the

prophetic, apostolic, and Christian hermeneutic becomes our own hermeneutic.

1. See discussion in the first chapter. As stated there, my focus has been upon how the authors of Scripture think. That does not denigrate the importance of those other issues nevertheless.

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"By comprehensive knowledge of the details that yield the true interpretation of biblical texts from Genesis to Revelation; by clear grasp of the progressive nature of divine revelation; and by masterful insight into the flow of redemptive history and biblical theology, Chou provides a new clarity on the unity and continuity of prophetic and apostolic hermeneutics. . . . This is a book that should be in the hands of every Christian who takes God's Word seriously."

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Professor of New Testament & Greek, University of Northwestern

Hermeneutics is indispensable for understanding Scripture, constructing theology, and living the Christian life, but most contemporary hermeneutical systems fail to acknowledge the principles and practices of the biblical writers themselves.

Christians today cannot employ a truly biblical view of the Bible unless they understand why the prophets and apostles interpreted Scripture the way they did. To this end, Abner Chou proposes a hermeneutic of obedience, in which believers learn to interpret Scripture the way the biblical authors did—including understanding the New Testament's use of the Old Testament.

Chou first unfolds the prophetic hermeneutic of the Old Testament authors and demonstrates the continuity of this approach with the apostolic hermeneutic of the New Testament authors. This forms the foundation upon which believers today must build their own interpretive practices.

Abner Chou is the John F. MacArthur Endowed Fellow at The Master's University in Santa Clarita, California. He is the author of numerous articles, a commentary on Lamentations, and *I Saw the Lord: A Biblical Theology of Vision*.

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